ONLY LOSERS CAN WIN IN THIS GAME

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Chapter #1
Chapter title: Be Yes
1 October 1977 pm in Chuang Tzu Auditorium

[Osho tells a new sannyasin that the possibility is great and not to miss the opportunity... one can miss it very easily....]

The door opens once in a while, so don't hesitate. Right now the door is open for you. If you can gather courage to go into it, nothing is impossible in this moment.
So drop all ideas that can create any hindrance. Drop all kinds of negative attitudes. Become a yes more around here and things will start happening -- things that you have been waiting for for many lives, things that you cannot manage to happen, things which there is no way to manufacture. They come when they come. And they are very close to you -- just by the comer -- but one can miss them as easily.... You are in a very good space -- use it!

Deva means divine, makarand means honey, sweetness: divine sweetness. And one can become very bitter by saying no. No creates bitterness, no is the source of all poisons. If you continuously say no to things, you are poisoning your system. When you start saying yes to things, a total and unconditional yes, holding nothing back, just going into it totally -- each moment, whatsoever god wills you go on saying yes to, you go on surrendering and each moment the

surrender becomes deeper and deeper -- you will find a sweetness arising in you. You will actually taste it. Your whole body will become sweet energy and your whole mind will be in a totally different dimension.
No is poisonous, yes is sweetening. No leads ultimately to hell, yes to heaven. And the whole message of sannyas is to say yes!

[The sannyasin says he will visit Khajuraho, Varanasi and Delhi, before returning to the West.]

Khajuraho is alive here! There you will find only dead statues, a nostalgia, a memory -- but here it is alive! Khajuraho is a tantra temple... tremendously beautiful but dead. India has lost track of tantra. The puritans, the moralists, have destroyed that door completely; it exists no more. Hence they are so much against me; I am trying to rebuild it.
Khajuraho is my temple. But here it is alive! Here tantra is breathing again. It is no more a dead science, not a subject to be studied by historians but a psychology alive, a metaphysics breathing. I would like you to see Khajuraho, but first become attuned to the tantra attitude then you will be able to see; otherwise it will not be of much use. You can see the same pictures in a book in far more detail.
Go to Khajuraho when you have learned what tantra is. And that should be the way of going to things: go only when you are ready and prepared and receptive, when you can see things because you have now learned the knack of seeing them . Otherwise what will you see? -- naked statues, and within two, three hours you will be finished. They will all look alike -- men and women in different kinds of postures, loving, love-making. But you will not understand what it is. At the most you will understand that it is an ancient kind of pornography; you will think it is 'playboy' in stone. It is not. It is not pornography, it has nothing to do with naked bodies or sexual postures. It has something to do with inner meditation. Those postures, those love-making statues,

have to be decoded. They have a message in them but you can decode it only if you have learned the language, and you don't know even the alphabet of it.
Khajuraho should not be an ordinary place for tourists; it is not. It is a very dangerous place; it is full of potentialities. But if you want to go, you can. My feeling is that if you can be here for at least one camp more and do a few groups, particularly tantra...

[A sannyasin couple have just returned from the West. The man says: I have been feeling a lot of fear since I came back I don't know what it's about.]

I have never seen you bringing any good news about yourself. Do you enjoy these things or what? You should learn to drop these things now; they are so pointless! But I have a feeling that you always bring some negative state of your mind just to get attention, that's all. They are not real. You have learned a very wrong technique in your childhood: to get attention by being negative. Maybe you were given attention only when you were ill. Maybe you were given attention only when you were nasty. Maybe you were given attention only when something was wrong with you. And that happens to many children: parents give attention only when they are a nuisance. If everything is going well they tend to forget about you. So children learn a very very wrong notion -- that if they want to have attention they have to be problematic. You have to become conscious of it and drop it, because I don't think that you have so many negativities as you bring. You cannot survive with so many negativities, so they are not all true; you exaggerate.
You have a kind of magnifying glass for the negative. So whenever there is a negative thing you magnify it and make it big, and when it is big you feel very good: something is happening! And you do just the reverse with your positive feelings. They are also there but you never even look at them. You count the thorns and you never look at the

flowers. You have beautiful flowers blooming in your being but you have become completely oblivious to them.
Your interest is in the thorn, something that hurts. You have to learn that this attitude will make you more and more miserable. Stop magnifying the negative. Start looking more to the positive. And even if there are ninety-nine thorns, they are not more important than one flower. One flower is so important that ninety-nine thorns can be tolerated for it. But your logic is upside-down. Your logic is such that even for one thorn you are ready to sacrifice ninety-nine flowers. You become interested in the thorn and you say 'Why this thorn?' and you are ready to sacrifice all the flowers. But now the time has come that you should take an about-turn, and only you can take it. I can say -- you have to take it. For six months, never bring any negative thing to me, and always bring something positive. Find something! Let us see whether you can find anything positive or not. So whenever you come, find something... and I am not saying to invent, no -- discover! If you cannot find you can simply say 'I could not find anything positive.' This is going to be the work for six months. The negative has not to be talked about. You have talked about it already and I have known all the negative points in you. I am perfectly aware of them.
For six months go on looking for the positive. Make a diary and note down anything positive that happens to you -- any flower that blooms, any fragrance that comes, any ray of light that enters, any call from the beyond that you hear. Maybe it is only a whisper and you cannot even understand what it is but make a note of it. Now start gathering positive pebbles on the seashore of time. And for six months, whenever you come you will have to tell me something that you have found positive in yourself. And these six months will become a transformation for you. I am not going to talk about your fears and your sadness, your anguish. Enough is enough!
(To the girlfriend) help him. Otherwise one day or other he will make you a witch, mm? He has that magnifying glass, so if you want to survive do what I am saying, right ?

[A sannyasin says: I want to stay here, and how I do it is by thinking of other possibilities. I don't feel at ease with that.]

It is natural, mm? It is natural. It is such a different place. It will take at least two, three weeks for you to settle. And I can see that you cannot escape for two, three weeks, mm? If somebody wants to escape, the first week is the time to escape. If you can survive two, three weeks here, you will be drowned; then there will be no problem. It is only a question of two, three weeks. And for everybody, it is such a change, such a different world, a different milieu, that you have to reorient yourself to it. You have to learn a different language of being, and nobody wants to learn. Learning seems so arduous and hard; that's why people start becoming stuck in their old pattern. No need to learn -- just go on moving around and around.

Just do a few groups and things will disappear. Nothing to be worried about. It happens to everybody; it is normal and natural, mm? Don't think that is wrong. [Osho suggests some groups for him.]

These three groups and you will start settling into a new life style. You are going to be here and much is going to happen, so don't be worried about this mind. Whenever the mind feels any danger for it, it starts creating fantasies of escaping, going here and there, and alternatives. This place is a death to the mind; that has to be understood deeply. Because the mind is the problem; there is no other problem and I don't solve any other problems. I solve the problem of problems: the mind. To be in the mind is to be in problems. To be without the mind is to be beyond problems. So the question is not of solving this problem or that. You can solve a thousand problems and again a thousand will simply bubble up. Problems arise out of the mind just as leaves come out of a tree -- so we cut the roots! The mind naturally becomes very much frightened. To the mild it looks crazy, mad; what is going on? And from the mind's standpoint it is mad and it is crazy. No-mind looks like craziness to the

mind. The mind is a hoarder. It does not want to lose anything.

And only losers can win in this game -- nobody else!

The mind is a miser. It wants to protect your past, your clinging, your possessiveness, your anger, your jealousy. It wants to cling to everything that has been there although it has been just miserable, really. But the mind even clings to the misery. Anything familiar is good; it may be hell. Anything unfamiliar and the mind is frightened; it may be heaven itself! That's why very few people enter heaven: they cannot, because they cling to hell.

And I don't see any reason why people should be so miserable; there is no reason in fact. But they cling to their misery and whenever an opportunity comes to be happy they won't listen to that opportunity; they will become completely deaf to that opportunity. They cannot afford to be happy because to be happy they will have to leave the old-mind, and that seems too much of a price. My whole work here is to hammer on the mind.

Yes, it is mind-washing... with only one difference. Mind-washing has been used by Adolf Hitler, by Joseph Stalin, by Mao Tse Tung. They use mind-washing to create another mind. They take away your ideologies so that they can put another ideology in its place. The capitalist's mind has to be replaced by a communist mind or by a fascist mind. The hindu mind has to be replaced by a mohammedan mind or the mohammedan mind has to be replaced by a christian mind. Down the ages priests and politicians have used mind-washing, but they simply change the mind from one to another mind. Here, we simply destroy the mind and leave you alone. We don't replace it because replacing is meaningless: it is changing one disease for another. Mindlessness is freedom. And that's what has been done by Sufis and Zen masters and Hassids -- the real masters have always done this. They take away the mind and then don't replace it by anything; they don't give you any substitute. It is very difficult to accept the idea that one can live in total emptiness without a mind, but that is where bliss happens.

That is the place to go, the space to be... that is another name for god.
Just book for these groups, and I will look after you. Right? Good!

[A sannyasin says: My child had an accident.... she hurt her foot very badly and she was in such pain. I felt so caught up in the pain, I felt so identified.
Osho checks her energy.]

You are using a wrong word and hence you are creating misery for yourself. It was not identification at all -- it was empathy, and these are two different things. Be very careful when you use a word. Some words are very very loaded: 'identification' is a very loaded word.
It was empathy. The child is part of you, it is your extension. It is just as if your hand is hurt: you will feel pain. The mother always feels pain that way when the child is hurt. That is really the meaning of being a mother. Although the child has gone from your womb he has not gone out of you yet. It takes years and sometimes it never happens....
First I would like to change the word from identification to empathy. Sympathy means somebody is in pain and you are in sympathy. You understand the pain is severe but you are not in pain yourself. Then you can do things: you can rush to the doctor, you can bring medicines or something, because you are perfectly normal. You understand the pain of the other intellectually but emotionally you are out of it. In empathy a different thing happens: you are emotionally in it -- you are not separate, you are not an observer. It is not that something has happened to the child. It has happened to you and you are completely at a loss. But this is how a mother should be; nothing wrong in it.

[The sannyasin says: But there was someone near her who did everything, and I thought if she wasn't there then what would have happened?]

Because she was not in empathy. She was not the mother, so she could be a nurse. A mother cannot be a nurse, a mother cannot be a good nurse. To be a good nurse you need a kind of distance. But that is a beautiful space; nothing to be worried about! Next time it happens really go into it and you will have a great insight.

It used to happen to ramkrishna very much. He was in such empathy that if somebody was beating somebody else he would start crying. Once it happened that a man was beaten, and ramkrishna started crying and shouting, 'Don't beat me!' His disciples said, 'What are you talking about, parmahansadeva? Nobody is beating you!' He showed them his back and there were marks on it. When they went to see the man who had been beaten, there were exactly the same marks on his back. This is empathy.

One can get in such a great attunement with the other that there is no distance left. But that is the whole space of being a mother. Feel good that you have love for your child! If there had been nobody there then after a few minutes you would have come out of it. But next time it happens, go into it. See it almost as if it is happening to you and then tell me. It has been good!

[A sannyasin describes a problem with her sister who is mad and paranoid. The sister is married with children.]

A few things.... First... you need not be worried about it, mm? Because sometimes we can have very inhuman ideals -- for example that you are responsible somehow. You start feeling guilty. You start feeling you are so happy and she is so unhappy so it seems she is paying for your happiness by her unhappiness. These are dangerous ideas; they can create misery for you. And your misery is not going to help her. Only your happiness can help, not your misery; misery helps nobody. But it happens always: if somebody is in misery and you want to help, you become miserable. But that will not help. So first, you need not be troubled by it. It is not something that you can be held responsible for. But

I'm not saying that you have no responsibility. You can be of much help.
First thing: tell them to commit her to the hospital. Because it is always the family that drives people mad. Who else can drive a person mad? Strangers cannot drive you mad; only the people with whom you are related too deeply can drive you mad -- the husband, the children, the mother, and relatives, friends, mm? Everybody lives in a small world of those people one is related to. And if somebody starts falling mentally ill that means that atmosphere has to be changed immediately. Otherwise the more they take care, the more they will drive her mad. She has to be taken out of that climate immediately... and that will help tremendously.
It may not be in a hospital -- she can move to somewhere else. She can go to one of our ashrams there, some commune. Something totally different is needed so she can regain a hold on herself. It helps immediately. Because basically individuals are not ill: basically families arc ill. Whenever an individual starts showing symptoms of illness, that simply shows that that member is the weakest link in the family... more vulnerable, that's all. She has to be taken out of the family.
No need to hospitalise her because sometimes the word 'hospital' creates much trouble. But she has to be taken out of the family atmosphere, and the husband has not to follow her, to take care of her, no. She can be moved to anywhere -- she can go to suryodaya just near london, it is a beautiful place. She can move there and sannyasins can take care of her; there will not be a problem at all. Or if she can come here, that will be the best. Just call her here and she will be okay immediately; there will be no trouble at all.

[The sannyasin says that between bouts of craziness her sister insists she is copying with the children and her husband.]

That coping may be the whole problem....

Then it becomes a strain. You can cope only to a certain limit and then you fall flat; then you move to the other extreme.

Write to her husband, to your mother, that is my suggestion: move her somewhere. And nobody from the family should follow. She has to be left alone with strangers and she will be completely okay, immediately. That is the best that can be done to anybody who is going crazy. In fact nothing has to be done -- one just has to be taken out of the family surroundings. Something must be there that is driving her crazy.

And all families are insane. The earth is not yet fortunate enough to have sane families. The insanity is so deep-rooted and so much accepted, so much a part of the structure, that nobody thinks that it is insane. Just write this much. And you need not get into it. There is nothing in it, nothing in it, mm ? Otherwise you can create unnecessary anguish for yourself. And never feel guilty because you are happy. You feel guilty, it seems.... Don't feel that. Never feel guilty if you are happy. If you want to feel guilty, feel it when you are miserable. Join, associate misery with guilt but never associate guilt and happiness. A happy person is absolutely guiltless. But this is how we have been brought up in the world -- to feel guilty whenever one is happy. A few people don't allow themselves to be happy at all, just out of the fear that if they are happy something is wrong. In such a miserable world you are feeling happy? There are people starving, and you are happy? There are thousands and thousands of people in the hospitals and millions of people going mad, and you are feeling happy? There is Vietnam and there is Israel and there is this and that, and you are feeling happy? The moment they feel happy they bring all kinds of problems around them. They surround themselves in gloom and darkness and then they are miserable. Then everything is okay: they are not guilty. And in fact the miserable person is the cause of all others' misery. He helps the world to remain miserable.

So never for a single moment feel guilt for being happy. You don't take your happiness from anybody else but you can give your misery. You can't give your happiness to anybody and you can't take anybody's happiness. Happiness is untransferable; misery is very easily infectious. And people are hankering for misery, they are begging for it -- to be given just a little more misery. It is misery that is keeping them together; at least that's what they think.
When something slips out of their hold, a window opens and suddenly there is sunshine, they cannot believe it. They immediately close the window. If they cannot close it, they start feeling guilty about what others will say. Everybody is suffering and they are standing and looking at the sun and sand and sea.... That's why saints down the ages have been very very sad-looking.
So drop that idea completely; it has nothing to do with you. And you can be helpful, you are in a space from where some help is possible. This will be the sanest thing to advise -- to take your sister out of the family atmosphere. And just give her the idea that if sometime she feels like coming, she can come here; then it will be very easy. Nothing to worry about. Good!

[A sannyasin teenager says she sees herself setting up a stage and just performing for others. She's often lonely and wonders why. Men are attracted to her but afraid of her. She is too much of an iceberg to approach men, even when invited.]

Right! You don't give permission to yourself to be happy! You are too proud in your misery... and happiness makes one humble. So anybody who wants to be very very proud has to remain miserable because he cannot bow down to happiness, he cannot open to happiness. He has always to be on the top: inaccessible, unapproachable, Impossible. But then you will suffer very much, and unnecessarily. That s why people around you will feel that you are too sure of yourself. And men particularly don't like that. They are very

egoistic themselves. They don't like a proud woman; they like a baby. They don't want a grown-up woman who is very sure of herself. Then where will they be? Then they become unsure. They like a woman who will be like a creeper around them, depending on them, depending on their support, who will follow them like a shadow. And women have learned that trick.

The more clever a woman is, the more she pretends to the man that she is just a creeper; without you she is nobody. You are her surety, you are her security, you are her all. Even if she knows that this is not true she goes on playing the game, and the man feels very good. Men are great fools! They feel very good. Every man likes that idea. Every man likes, needs at least one woman to say that he is the greatest man in the world. They would like all women to say it to them but that will be too difficult; nobody can afford that so easily. But if at least one woman as a representative of the whole woman-kind, says 'You are the greatest', looks up to them, it makes them feel great.

But if you are too sure of yourself they will not like you because then their egos will not be fulfilled. And I am not saying to fulfill their egos, no. But you will be unnecessarily miserable for your whole life. Come down from your performing self: become more a participant rather than a performer.

Be humble. And it is very good sometimes to commit mistakes. It makes others feel very good: so you are also human. You are trying to be inhuman or superhuman; that's why that 'no' comes again and again. You can't allow yourself to go to somebody, because that means you need him. Not that he will reject you. He has said he is open and he means it and you know whenever you come he will be happy. But still coming to him, going to him on your own means you need him. and you can't give that much importance to him. If he wants you to come, he should come and persuade you. That's why women don't take the initiative. They miss much, because half the joy of life

consists in taking the initiative. Whosoever takes the initiative will have more joy.
Don't be worried! When you feel like going, go! There is no need even to ask! Why make yourself split in two? -- the one who asks and the one who answers. You can ask me and I always say yes to happiness. I can give you 'yes' in writing, so whenever you are in some difficulty and your no is coming, just read it....
Right? Good! I will give you 'yes'!

[Osho writes 'YES' on a paper for her.]

Keep this with you, mm ? This is a permit, a licence. Right? And you can show it to anybody! Good!

ONLY LOSERS CAN WIN IN THIS GAME
Chapter #2
Chapter title: Play, Don't Proselytise
2 October 1977 pm in Chuang Tzu Auditorium

[A new sannyasin asks if Osho can help his father understand his taking sannyas because he is suffering over it.]

You can help him but his understanding cannot be guaranteed. If somebody wants to suffer then there is no way to help. If he is really that much closed -- that he thinks only the thing he thinks is sane and everything else is insane -- then he deserves suffering; he is earning it. This kind of attitude is bound to create trouble. A mind who is open does not suffer because he can see alternatives and he is always ready to look at things in a different and new way. But if a mind is closed then nobody else is responsible; the suffering is his own responsibility.

But I am not saying to make him suffer. I'm saying to try everything that you can, but still if it doesn't happen, it doesn't happen, and you have to go on your own way. He has suffered enough. If you learn his way you will suffer also. Learn a lesson from him. Whenever you see a man suffering, remember that he must have lived wrongly. Ordinarily we think others have made him suffer -- that is not right; nobody can make anybody suffer. You can kill me but you cannot make me suffer; that is impossible. You can throw me in gaol -- that is possible -- but you cannot make me suffer. Suffering is my creation: only I can create or uncreate it; nobody else can do anything about it. And so is the case with happiness. You cannot make me happy. You can force me into heaven but you cannot make me happy. Happiness is my own creation, my own freedom. I can remain unhappy even in heaven.

If he has suffered too much he needs all the compassion and all the love that you can muster. But always remember that he must have lived wrongly. He must have remained a closed mind. He must have lived in such a way that he cannot allow other possibilities, alternatives, other people, other philosophies, other religions, other standpoints, other styles. Then he suffers. A man suffers when he wants to impose his idea on the whole world -- and it is not possible; then suffering comes. If he really loves you he will give you freedom. This is your life, you have to choose your path. You have to choose what you would like to be and what you would not like to be. If you start choosing, even if he feels that it doesn't look right to him, he will only explain his idea to you but will not condemn you. Because who knows in the final analysis who is right -- he or you? One thing is certain -- that your life is yours, his life is his. You should not interfere in his life, in his prayer, in his meditations, in his ways; he should not interfere in your life.

But parents have always been of the opinion that they are allowed to interfere in their children's lives. That is a very non-democratic idea, very dictatorial. Parents have committed crimes against children because of this idea.

They think: 'It is my kid and I can do anything I want to do. My kid has to be my kid. If I am a jew, he has to be a jew; if I am a christian he has to be christian.' Why? He is a jew; that is more than enough! Now let you choose your own way. If you choose to be a jew that's perfectly good, but if you don't then your desire has to be respected. People who don't respect others' desires suffer, but the responsibility is theirs. I will help you; you can help him.

Don't be arrogant, don't argue with him... because his ideas may have settled. He has lived his life and has become settled, and it is very difficult to unsettle again, to start thinking that something like sannyas can be sane. That will create anxiety in his mind. He has settled, he has become of a particular opinion, he has chosen a way. Even if he has suffered it is his way, familiar, he is acquainted with it. No need to argue with him; his ego won't allow that. Parents have great egos; they cannot listen to their children. Even if the children bring the right message they cannot listen. Even Joseph didn't listen to Jesus. The parental ego is strong. They think they know. They have lived, experienced life. What do you know? You are just young; you have to see many things... that idea. So no need to argue with him, no need to be aggressive. Just say very humbly that something has happened to you. Just try to explain what has happened with no arrogance, with no effort to convince him and no effort to convert him. There is no need... there is no need to disturb him.

But let him feel your joy... not your philosophy but your joy, which will be of great help. Let him feel your silence. Let him feel that you have changed, that something has started growing in you which was not there before. Let him watch and see and feel. So this will be your task; to be more meditative, silent, restful, laughing, loving... and only that can help him, nothing else.

If he sees that you are happy, then of course a father is happy. Even if he thinks that you are going a little berserk, it's okay; f you are happy, it is good. He may think that it is

a little eccentric, moving in orange in israel, mm? -- the last place to move in orange.... In California it is okay!
He will feel a little that something has gone wrong, but if he sees that you are really happy then he will not interfere. Only your happiness, your silence and maybe, who knows? -- one never knows. He may become interested and he may start asking what you are doing and what has happened to you.
So take a few books, mm? particularly books on hassids. I have spoken on hassidism; that book will be helpful. That's why I go on speaking on different religions. Different kinds of parents have to be helped! I take their children away and of course they feel angry!
And come back! Good!

[Osho explains deva means divine, and vimlan means freshness -- divine freshness.]

And that is the quality to be remembered, to be imbibed. Freshness is destroyed by thoughts, by the past hanging around you. It is the dust of the past that keeps people unfresh and dull. It is as if the mirror is completely covered with dust and it cannot reflect. Come out of the past more and more, destroy bridges between you and the past, cut your roots with the past. It is painful but it is immensely enrichening too, because once your roots are removed from the past they will start entering the present and the future. If a person is very well-rooted in the past then there is no need for roots to seek new sources of energy, new nourishment in the present and the future. Why bother? When a person is well-rooted in the past life becomes a kind of non-adventure. One lives because one has to live, but it is more like a dragging... not a joy, not a thrill, not that something incredible is waiting for you there. Time passes by, one goes on and on and dies, but not with a song in the heart. The song arises only out of the unknown, out of the possible. That which can surprise you, only that can bring a song to you.

So one has to work continuously to uproot oneself from the past. And this is a constant work; it cannot be stopped. You cannot say that you have done enough; now you will not bother. No, it has to be done every day. If you don't clean the dust even for just one day, the mirror will be covered by dust. Just as every day you take a bath in the morning and in the evening, one has to continuously clean oneself of the past only then does freshness remain alive. And when freshness is alive, god is very close. There is nothing hindering you and god; there is no wall between you and god. When one is absolutely fresh one is divine.
That's why sometimes early in the morning a rose flower with the night dew still on it has some beauty that is not of this earth, has something divine and sacred about it. It is not the rose flower really, but the freshness, that morning freshness, that glistening dew on it, those new, fresh sunrays.... All that together and on the young rose the petals are just opening. You can feel the sacredness around it... you can feel the shrine, the temple. And that's how one should exist -- like a fresh rose flower.

Prem means love and wasi means a pool, a lake: a lake of love, a pool of love. That you have to become... and that is lacking somewhere, that is missing somewhere. Somehow you have managed to be completely dry... and you are making great efforts to manage it!
Relax! There is no need to protect oneself that way. It will harden you more and more, will make you stiff and will create a desert in your heart. You can become the spring! And that is the whole message of sannyas: turning people into springs.

[A sannyasin returning to the West says he does not know when he will return, maybe in the spring, because the lady he is in love with, has her roots there.]

The best thing will be if you can send the lady just for two, three weeks, so I can break her roots. Otherwise bring her in the spring, mm?...
Mm? then I will do something. Nothing to worry about. She is going to come here. There is nothing in America to have roots there for!...
Just let her come here once and then she will have the right perspective of things. You are going to be part of my family here; that is already decided. It is not something that you have to decide or anything. It is not a problem to be solved: it is already decided....
I will need you there and you will be a great help -- and so will your lady. Bring her too....
I know! Keep this (a box) with you. Whenever you need me just put it on your heart. And this box will be helpful. Just put it under the pillow of your lady and it will help. It is a magic box: it does miracles!

[An older sannyasin who was in the Tantra group says that he has not been so much interested in sex because of the troubles involved in love affairs. But now he is meeting so many nice sannyasins he feels more interested in sex, but at his time of life, his body is not really wanted it.]

I understand. Mm mm.... One: up to now societies have been so much against sex -- religions and churches all against it -- that they have created a very very unconscious hatred. You may not be aware of it consciously, you may not see it anywhere in your mind so that you can detect it. It has gone to the very roots of the body, to the very gut level, because it has been for centuries that people have been taught to be against sex. One thing: that hatred has to be dropped, that hate and condemnation has to be dropped, and that can only be dropped if you start learning a reverence for sex.
Sex is holy, because it is the deepest thing that can happen between two persons. It is the deepest phenomenon that is possible between two beings; it is the deepest communion.

We can talk through words; that is a kind of communication. That is the most superficial -- verbal -- and sexual is the most deep, and all other communications are somewhere in between.
So a great reverence has to be developed. That is the tantra vision: reverence for life, reverence for everything that life implies, particularly sex because it is sex that life comes out of. Each cell of the body is a sexual cell. The whole celebration around us is a sexual celebration. Flowers are sexual, the song of the bird is sexual and all that is beautiful is sexual. But the word 'sex' has become very very condemned. The moment you use the word something inside you becomes antagonistic; the very word has become loaded. I am not saying to force sex on yourself, but whenever it happens have a very very holy, full-of-reverence attitude towards it. The woman that you love, think of her as a goddess; think of her as a medium between you and god.
And there is no need to force sex, because at your age you are no more capable of forcing sex so many times. There is no need to either, and forcing is ugly, but whenever it happens go into it as if you are moving into meditation and prayer.
No need to manipulate, no need to prove anything. If it doesn't happen it is perfectly good; if it happens it is perfectly good. But let it happen; don't force it, don't make it happen. Otherwise if you make it happen you will feel tired, you will feel a little frustrated; your body will not feel good about it. And then those old ideas in the mind -- that it is something wrong -- Will become more strong: 'Look, the body is feeling frustrated.'
That will be strengthening a wrong attitude. So don't force it. And if you try to force it, sometimes you will feel that you don't have that energy. Then too one feels very very hurt, humiliated. Then it is better not to go into it, because why go into humiliation ? Never force it; if it happens once in a while on its own, it is perfectly beautiful. Go into it as if you are entering into a temple. Sex, once experienced as sacred,

becomes the door to the divine. And that approach changes its very quality. Then it is no more sexual because it is no more cerebral.

Sex in the head is pathological. And repression does exactly that. My slogan is: from repression to reverence. First sexuality -- that is, thinking about sex -- disappears, and then one day sex itself disappears. Then and only then does love arise. Love is the revolution. Love is the philosopher's stone.

And the second thing: you are right -- all over the world and down the ages, sex has become involved with co many things. It is true that the trouble is more than the joy of it. So many people simply decide not to be bothered with it because it creates so many anxieties, problems, conflicts which are not worth the trouble. And on the whole it doesn't seem to give anything; it seems pointless. It seems to be a kind of masochism: as if in the name of sex and love you create miseries for yourself.

Sex has been corrupted by the priests and politicians. Its innocence has been destroyed. Its joy has been poisoned. This is the greatest calamity that has happened to this unfortunate species called mankind. I want to give sex back its joy and its innocence and its spontaneity. My whole effort here is to make sex pure again. Nothing foreign should be involved in it: no jealousy, no ego, no expectations. It should be a pure phenomenon: two persons in that moment feeling that they would like to communicate on a deeper level, that's all. No obligation, no duty, no commitment through it.

Sex should be playful and prayerful. That is what I mean by purity. By purity I do not mean anything moral. God forbid! It is morality that has made it impure in the first place. Sex is and should be amoral. And it will help both. Sex free from morality will be joyous, healthy and whole, and morality freed from sex will be sane and reasonable and rational and practical.

The commitment has destroyed the whole beauty of it. Now humanity has come to the point where commitments can be

dropped and sex can become a simple joy, a very simple joy. Not that because you love the woman you have to marry her, or the woman has to marry you because she has made love to you. Not that now you have to be parents, you have to bring children into the world. Not that now you have to manage a house, that now you have to look at the financial problems. Those things have destroyed the very joy of it. The cost is too much.

And that's why people have lost enthusiasm for it: it asks too much, the price is too much. And the price has been made too great because the people who have managed this society were against sex. Power-seekers are almost always against Joy. That's why they seek power! Power is a substitute for love. Because they could not get love they want to get attention. And power-seekers are pathological. Unless one is insane there is no reason why one should seek power. These people are miserable and they cannot tolerate anybody else being blissful either.

Power-seekers don't allow sex just as fun. They know in what way it is a basic need. It can be exploited for many things -- for society, for family, for politics, and this and that; it can be exploited for many things. And it is such a basic need that people will have to agree, they will have to pay the price, whatsoever it is. Knowing the need of it the politicians and the priests have exploited it immensely. They have made sex such a serious phenomenon while in fact it is the most non-serious thing. It is fun! It is god's gift to enjoy and celebrate. It is participating in the great festival that existence is. But the so-called leaders are all against it. Even to say that sex is fun is to provoke their anger. Sex is subversive to them. Sex is dangerous to them.

Mahatma Gandhi used to say that unless you want to produce a child don't make love. If you make love and you don't want to produce a child then it is sin. Now these so-called mahatmas are the people who have destroyed all the joy of humanity.

Mahatma Gandhi was a workaholic; he was addicted to work. His vision of life was that of a businessman.

Everything has to be productive -- even love! There is no place for play in his perverted philosophy of life. Life is not an end unto itself but always a means to something else. This kind of teaching has reduced the whole of humanity to a nervous breakdown... it drives people neurotic.

Here it will be different because my whole effort is by and by to bring people to a point where life becomes a play, not a serious affair. And then there can really be bliss and benediction. One goes one day beyond sex -- it is true -- but one goes beyond it only when one has known its fun, its joy, and transcended it. I don't believe in any inhibitions; there are not to be any. Even if you find some taboos around me still, sooner or later... I'm working hard, mm? -- within two, three years, inhibitions and taboos will be gone and people will be simply enjoying.

Sex should be as simple as a handshake, a hug. It is a hug! It should not have any other implications; it should not demand anything else. It is enough unto itself, it is an end unto itself. That's what I mean when I say to have reverence for it.

Now, Gandhi has no reverence for it. He is using it as a means: to produce a child. Then sex becomes a means; it is not the end. Then it becomes a kind of factory to produce children. This is sacrilege... this is obscene. This is what I would like to call a sin. To me it is not a means; it is a joy. When two opposite energies meet and mingle and melt into each other they create a kind of new energy, an orchestra of energies... just as when you dance with somebody...

To dance alone is one thing. To dance with somebody is another thing: then two energies start meeting and merging. You sing alone; that is one thing. Then to sing together with somebody else is another thing. To play one instrument solo is one thing. To play it in an orchestra is a totally different thing. The orchestra has something multidimensional to it. You can play an instrument solo. It has beauty but it is a little poor. It has not so much richness in it because it is not multidimensional.

You can be happy alone; it will be a solo phenomenon. You can be happy with a woman; it will be more like an orchestra. This idea, once it gets deeper into human consciousness, will create better and bigger harmonies. In Khajuraho there are statues of group sex. Two persons making love is one thing. Four persons making love is certainly richer: it has more dimensions to it. Tantra has worked deeply in that direction. There have always existed secret societies who have experimented in that uncharted territory. It has great potential. The future is going to explore it more and more. Man is becoming free and fearless. He would like to go into all the possibilities that he carries within himself as potential, as seeds.

[The sannyasin says: Nonsense, surely, four people? Two is very good, I can see. Why four?]

... You continue to cling to your inhibitions. Become an explorer. Move into the unknown! Don't go on clinging to the known. Decide only after you have experimented, never a priori. That habit has to be dropped. That is very detrimental to inner growth... moreover it is very unscientific. And your logic is just the same old logic; that is the same idea. Why not one? -- it creates less trouble. And many people have decided to remain autoerotic; it is certainly less trouble! But trouble is not the question. The question is growth. One grows by going into the not-done-before. One grows with the new, never with the old. The old is convenient, comfortable -- but so too is the grave! Avoid the grave. Be a little more alive and sporting. Entertain new, eccentric, bizarre ideas and you will never be at a loss.

[The sannyasin says: Still, two seems natural but four seems extra.]

That is just our idea of nature. Man is the only animal for whom nothing is natural. Man is the only animal whose nature is an open nature. Nothing is determined and decided

a priori. Man is a continuous opening. Man comes into existence as freedom. Man is not only free: man is freedom. Freedom means that man is without nature. He creates his nature; he chooses his nature. He projects himself. In that way man is unique. All other animals have their natures, except man. Or you can say that that is his nature: to be free and without any predetermined nature. In the name of human nature man has been dominated for thousands of years. Now it is time to get out of it. Each society and culture has its own idea of human nature. Those ideas are not only different but sometimes diametrically opposite to each other. And man has shown his flexibility by adjusting to all kinds of patterns. These patterns are all inventions. They arc the source of human misery and enslavement.

What is natural and what is unnatural? Whatever is practised we think is natural. Once the practice changes the new thing becomes natural. What I am saying is only this -- that it looks nonsensical because our puritanical minds somehow feel very much afraid. But once the idea becomes prevalent... And it is going to become prevalent because man is going to search, explore every possibility of joy.

The coming century will be of group sex. One may like it or one may not like it; that is not the point. Once sex is freed from the bondage of marriage then there is nothing to prevent people moving into bigger groups. And that has an altogether different quality to it.

It looks nonsense to you... and it is nonsense to me too! But for an altogether different reason. It is nonsense because life is nonsense. It is nonsense because joy is nonsense. I hope that you will start becoming a little nonsensical because that keeps people sane. Too much sanity, and all the time, is insane! There is no one more insane than the person who is nothing but sane. A little dose of the absurd never harms. It is very reasonable!

And if you ask me, then even two persons making love is nonsense! Then love itself is nonsense! But one has to pass through many nonsensical things to come to one's senses. Right?

And remember, if you want to drop any nonsense from your life, then the best way is to pursue it to its logical end. And that's what group sex is! It is the ultimate in nonsense, and once you have experienced it you can go not only beyond it but beyond sex itself. That's how it was used by the tantrikas and in the Dionysian orgies.
Listen to your body. You are no more young so no need to force anything but no need to withdraw either. If sometimes it happens, allow it. No need to think about it -- for or against it. By and by understanding will arise through it and one day you will go beyond it. One has to go beyond it, because unless one can come to a point where one's joy is simply free from every dependence, one cannot be absolutely joyful. Even the dependence on the body has to be dropped, dependence on the mind has to be dropped, dependence on the other has to be dropped. That is the whole search for ecstasy, samadhi -- where one is simply happy for no reason at all. But that comes only when you have passed all these challenges. And there is still time: you can still pass through it.
If you had come two, three, four years later, then it would have been difficult; it would have remained a hangover. When the body is no more ready to go into it even if the mind wants to go -- and the mind will want to go because there is repression... But then nothing can be done, it becomes more and more difficult. You have come at the right time!

[Another sannyasin says: I did the whole Tantra group and I never once had an erection the whole time.]

Mm mm... there is no need to force. Sometimes if you want to will an erection that very will will be the hindrance. You cannot will it. It is something that is beyond your will, and if you try to bring it you will find yourself completely impotent. And once the idea settles in your mind that something Is wrong then you will be in trouble. There is no need to will it. If it is there, good, if it is not there, perfectly good.

That simply means that the body is not in the mood in that moment; the body does not want to go into it. The body says no, that's all. Listen to the body; don't force anything. It is just as when you are eating: the mind says 'Eat a little more because it is very tasteful' and the body says 'no!' because the stomach is full and the body is feeling nauseous. But you go on forcing. Sometimes the body says 'Now you are hungry -- eat!' but you are doing something else. You say 'Wait! I am interested in a far more important thing!'
The mind continuously goes on enforcing things on the body and it tries the same in sex too. That should not be done. At least about sex the mind is completely powerless; it cannot do anything. And it is good that it cannot, otherwise it would destroy the body.
Simply listen to the body and go with the body!

[A sannyasin asks: I want to know why I am so afraid of you.]

Everybody is!...
That's very natural... it is natural. Here, some danger exists, mm? and you are naturally alert about it. But that will disappear. The more and more you trust me, the more it will disappear. It is a kind of fear of something I may do for which you are not ready, that's all.
You are afraid of something that I can do which you may not like or for which you are not yet ready; you are not willing to go that far yet. But I never do that. Unless I see that you are ready I never push you, and I push you only as far as you can go easily. And before I start pushing you further I persuade you. Just now I was persuading [this sannyasin] to go a little further, but he says it is nonsensical. But he will go... and he is thinking.
The idea has got into his head and once he has gone into it he will be freed of sex. But that's how I have to persuade sometimes. That is the secret: if he can go into group sex without any inhibitions, that very day he will be free of sex.

But it is difficult -- one has to go on persuading, mm? Good!

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #3
Chapter title: Madness keeps you sane
3 October 1977 pm in Chuang Tzu Auditorium

[A mother brings her child to take sannyas. The child sits very still with closed eyes, and Osho tells her mother to help her meditate.]

She has very meditative energy... can easily go into meditation. So help her; whenever you go to the meditation take her with you. She can just be there and by and by she will start moving. And children can learn far more easily because they have nothing to unlearn. The slate is clean. They are not yet corrupted by the society, so much is possible.

Anand means bliss, and vihari means playfulness blissful playfulness. And by saying to be playful I am giving you a message: don't be serious about the search. It is very easy to find truth if one is not serious, because seriousness Is a shadow of the ego and playfulness is innocence, the innocence of a child.
So take life, the search, sincerely but not seriously. Be involved in it, but very playfully. Let it be a joy and a fun... and god is not very far away!
And don't try to escape! Because I see something in you which can seduce you into escaping. Escape is very easy; growth is difficult. So I can see that part inside you that will tell you to go here and there or will say, 'Why bother? Why go into such pain? Why make so much effort?' Beware of it! Only the first few weeks are difficult then things start flowing smoothly. My work is that of a surgeon, mm ? In the

beginning it is painful, so don't escape from the operation table! Sometimes a few people escape and then they repent very much!

[Osho tells an initiate to feel as if he is dying, to allow the body uncontrol and imagine it is falling apart. Osho then talks about the significance of being able to move into that space of dying. Sannyas is a process of dying, he says -- dying to the past, to the ego, to time -- and it is only through death that one is reborn. So my first thing for you is to drop the fear of death... and you can.]

Anand means bliss and chandresh means god of the moon. And the moon is very symbolic. In the east the moon represents the feminine, the soft, the yin energy. It also represents the non-logical, the poetic mind; that's why poets are all 'lunatics'.
The moon represents the intuitive part of your being. We can say the right hemisphere of the brain is represented by the moon and the left hemisphere of the brain is represented by the sun. The left-side brain is male: aggressive, logical, prosaic, mathematical. Science comes out of it. The right-side brain is intuitive, illogical, aesthetic, mystical. Religion comes out of it.
So become more and more moon-orientated. Whenever there is a moon in the night, never miss meditating on it. Just lie down on the grass and look at the moon... just look at the moon. Let there be a communion. a dialogue, and sometimes if you feel it coming, you can actually have a dialogue. Start talking to the moon.
In the beginning it will look a little foolish, crazy, but soon you will get the knack of it and the beauty of it. A moment comes when not only you say something to the moon. You start feeling, almost hearing, what the moon is saying to you. That dialogue will relax you immensely, and it will start changing your emphasis from the male side to the female side.

The female side is the receptive side. All that is great always happens through the female side and all that is trivial happens through the male side. So the greatest art in life -- even if you are a man -- is how to continue to remain feminine inside.
It is not coincidental that god has chosen woman to be the womb for the new child, for new life. In fact, the feminine mind is the womb of all that is new. Even when great scientists come to discover something, they come to discover it from the feminine side, not from the male side. The male side formulates it, systematises it, argues for it, but the insight, the intuitive flash, is not' from it; it comes from the other side.
Many scientific discoveries have been made in dreams, in moments of reverie, fantasy. And all the great insights ever -- religious, scientific, poetic, literary -- all the great insights have bubbled up from the feminine side. The feminine is the mother, mother of all, and the moon is the symbol for the feminine. So this will continuously remind you to become more and more feminine in your approach towards life -- more poetic, more illogical. Allow a little bit of madness! A little bit of madness is perfectly okay. In fact a man without any kind of madness is mad! A little bit of madness keeps you sane; it helps you remain sane. Don't become too serious... a too serious person becomes neurotic. So before one becomes a neurotic, one should become a lunatic!

Deva means divine, and shyama is a very very small bird, a black bird, that you will come across. Its singing is just divine. It is a very small bird but with great music in it. The indication is that music is going to help you.
And the second thing: think yourself as being more like a bird than like a human being. When you see birds flying in the sky, fly with them... at least in your imagination. Empathise with them and feel how they are feeling high in the sky. Sometimes lying on the grass, close your eyes and feel like a bird. It will be an experiment in visualisation. Soon you will be able to grow wings!

In the beginning it will be just like a dream -- that you are seeing a dream and flying in the high altitude -- but within six, seven weeks, you will be able to see its reality. And the day you feel that you have felt it almost as if it is real then try to look down from the height and see your body lying down on the grass. The day you can see that, you have to report to me. It will be possible, and it will be the beginning of meditation for you.

[A sannyasin, who is leaving, says she would like to return, to become part of the ashram, but also feels that it is not for her but for more blissful people.
You are a blissful person! says Osho... and if you are not I will make you one! That's why I am going to create this commune. I want to create such a collective energy there (in the new ashram) that howsoever miserable you are, once you are thrown into it you will not be able to resist the pull of it. It is going to become a great magnetic force by and by! Finish things and come. This is your home!]

[A couple remind Osho that at a previous darshan he had told them to drop their relationship problems, or the relationship itself. Tonight they say they have decided to separate.
Osho agrees that it is best to part, saying that one shouldn't get stuck in any relationship. If it flows forever, good, he says. If for the whole life or even for a few lives it continues... I know a few couples who have lived as a couple for a few lives. (Osho mentions an indian couple present) They are not a couple for the first time. In their past, for a few lives they have lived together. And there is every possibility that if they don't become enlightened then again they will be together next life!]

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #4
Chapter title: Hollow man or hollow bamboo
4 October 1977 pm in Chuang Tzu Auditorium

Anand means blissful, bhagat means a devotee a follower on the path of love.
There are three paths; one is of knowledge, of meditation, of purifying the intelligence. The second is of action, of service. And the third is of devotion, of love, of the heart. The path of action is body-oriented, the path of knowledge is mind-oriented, and the path of devotion is heart-oriented
You have to concentrate on the heart. You have to forget the body and the mind; you have to remember the heart more and more. Be filled by the heartbeat, because it is not only your heartbeat: it is the heartbeat of the eternal. It is god's heartbeat. Listening to your own heartbeat, by and by you Will start hearing the heartbeat of the universe too.
Love has to be evolved as much as possible. Accumulating knowledge won't help you but pouring yourself into love Will transform you. That's going to be your alchemy, so forget everything else. Focus all your energies on love. For twenty-four hours, remain mindful of love -- whatsoever you are doing. Even in cleaning the floor, one can do it with great love and devotion as if one is washing the very feet of god. When watering the trees one can do it lovingly, one can do it indifferently; one can do it almost full of hatred.
Each act can be transformed by love, and unless and until all your acts are transformed and transfused with love you will not know that god exists. No argument can prove it -- only the experience of love. One day suddenly you know god is. Not that you have come to it as a logical conclusion but that your heart has felt it; it has become an experience. Then the whole world can go on saying there is no god; .that won't affect you. Nobody can take that experience away from you. You know in the deepest core of your being that god is, that only god is, that nothing else is... that you are not and god is.

Anand means bliss and bhagwata means a divine poem... divine poetry, a divine song.... And bliss is the divine song. It happens in you, it happens through you, but it comes from god; it is not from you. It descends on you, it filters through you, but it is not from you. Whenever you are blissful something of the divine is penetrating you... whatsoever the excuse. You may be seeing a full moon and you feel blissful, or you may be listening to music or you may be just swimming or making love or doing nothing -- just sitting silently -- and suddenly it is there, the benediction. Suddenly for no reason at all you feel a kind of blissfulness surrounding you.

Next time it happens, watch: it is not from you. It has come to you from above, from beyond. It is there around you: watch it, and you will see that you are just functioning as a passage. You are a hollow bamboo. the song is always god's and whenever his lips touch you, you become a flute. Otherwise man is a hollow bamboo. Only with god flowing through him does he become a flute. that's why all the religions emphasise one thing -- that the ego has to be dropped.

So from this moment start thinking in terms of god. Whatsoever beautiful happens to you, look around for god and you will always find him. Whenever there is misery you are the cause of it, and whenever there is bliss you are not the cause of it. The insight becomes a key. Then you can drop being miserable because you are responsible for it. And the more you drop misery, the more you become a vehicle capable of receiving god more and more.

The miseries hinder. when you are in a sad mood, sometimes god comes around you but has to go away because you are closed; you don't give an opening to him. Even if he knocks on your door you can't listen. You are too full of your own noise. You are going mad, round and round inside yourself. Even if he whispers there is no possibility of any response on your side. So when one is miserable one hinders god.

All that man can do is not be miserable. Then god comes, and comes in abundance, comes like a flood. And god is not a miser; if you are ready he goes on coming, every moment; awake, asleep, he comes.
That is the meaning of bhagwata: it means the song belongs to god. and if we can become right vehicles we can become great poets, great artists, artists of life and great creators. But still the creativity is his; we are at the most instruments in his hand. It is just as when a painter is painting: the brush is doing the actual painting and it can become very egoistic and think that it has done the painting. It can forget the hand that is behind it, And that's what happens when there is too much ego: we go on forgetting the real hand that is behind us!

[The new sannyasin says he has done here, and in England, Primal and Encounter.]

Mm mm. But nothing seems to have helped you....

[The sannyasin answers: I don't agree.]

Mm mm. That is perfectly good -- there is no need to agree you can disagree. If you disagree then there is no problem why be here? If you agree, I can work on you; if you don't agree then there is no problem, you can go. If you think it has helped, perfectly good -- I'm very happy! But not agreeing with me Is not going to help you. It is as if a man comes and says to the doctor 'I am perfectly healthy'. It is perfectly okay! I was going to suggest some groups but I will not. You can choose whatsoever groups you feel like doing and whatsoever you feel like doing here.
With me agreement is a must, so it is not a question of whether you agree or disagree with me. Otherwise it is perfectly good. I am not in any trouble and I am not hankering to help you. If you need my help it is available. If you feel like doing some groups, you can do; if you feel like doing some meditations you can do. But if you feel like

agreeing with me, then I will suggest things to do, otherwise not. That's your choice, mm ?
That's what I was feeling from the very beginning: the ego is very much there. You didn't even like the name!

[The sannyasin replies: No.]

Mm, that I know... that I know. And I think you have taken sannyas wrongly. You should not have taken it. And it is still not too late; you can give it back. Because I don't see why you decided to become a sannyasin. I don't say no to anybody -- I am always ready to give whatsoever you ask -- but I don't feel that it is going to help you in any way, because your basic attitude is not that of surrender... and sannyas is surrender.
I have given you that name knowingly, and when I was talking about the name you were continuously disagreeing with it. You w ere not happy. The very idea was hurting you: you, an instrument? You, a hollow bamboo? Even to conceive of yourself as a hollow bamboo was very difficult. It is perfectly good that you disagree, mm? -- but think about sannyas also. If you feel like it tomorrow, go to the office and give it back... because it will be pointless! The very beginning is wrong. And I will not be able to work on you at all, because we have agreed to disagree from the very beginning. It will be an unnecessary conflict. You remain free, you remain nick. Bhagwata is too much for you! But you think -- there is no hurry, mm? Think about it the whole night and tomorrow decide. If you want to remain a sannyasin, then this is going to be total agreement. I don't want any nonsense of disagreement, this and that; that is meaningless. You have to simply drop your old ideas and your old mind and give me a chance to give you a new mind, a new insight.
If you are too much attached to your old mind and you are not ready to accept anything new and you are not ready to explore it, it is your life and you have to decide about it.

And when I said that groups have not helped you, I meant this: if they had helped you would have agreed with me. They would have made you humble. If they had helped you would have felt more open to move into something you didn't know. At least you would have said 'perhaps' -- not that you disagree; you would have remained open. But the disagreement simply shows you have not understood at all what the primal process is. It makes you innocent, it makes you a child again. You look so serious and so much in the head. The primal scream has not happened. If it happens one becomes so innocent.

Think about it, and tomorrow go to the office. If you decide to remain a sannyasin, remain, but if you decide to drop it, drop it. If you want to remain a sannyasin then there is no possibility of disagreeing with me. This is not a democracy with me; it is absolutely dictatorial! That's how I work... that's my way of work.

These people have not voted for me! It is not their decision -- I have chosen them. So think about it, mm? Good!

Deva means god, lalasa means desire for: desire for god. And that is the only desire worthwhile. All other desires are very very trivial, meaningless and a sheer wastage of life. One has to gather all desires together and make one desire out of them: the desire for god. And only that desire gives dignity; it brings splendour to life. All other desires only disintegrate a person, make him divided into fragments. As many desires as you have, so you will be divided into one thousand parts, so you will have one thousand minds; you will be a crowd.

Each desire will create a small centre of its own, and there will be many centres in you. It will be very difficult to know exactly who you are. And each desire pretends to be the soul, the very centre. So a man of many desires remains in pieces, in fragments.

With lalasa, with a single desire for god, one becomes integrated because then there is only one desire and only

one centre and only one self. And that brings joy, that brings strength and that brings an authenticity in life.

[The new sannyasin says: I've been in the Gurdjieff school in England with Mr. Bennett.]

Very good! That's exactly the meaning of the word 'lalasa'! That's what Gurdjieff says -- that man is a crowd, polypsychic, many minds together, and each part pretending to be the master of the house. And a divided house cannot stand long. That is the whole work of Gurdjieff: to create integration, to help you to crystallise.

[A sannyasin, returning to the West, said she had been in love with someone in the West, and since she had come to see Osho had received threatening letters from him. She is still in love with him, but afraid. She says: And it's very messy; I feel very unclear about it.]

Mm mm, this thing called love is always messy! I have never seen a clean love!...
Things are really messy! You are not the woman he used to know!...
Just go! Your love for me is so deep that nothing can distract you, and anything that tries to distract you will become meaningless for you. So I don't see there is any trouble; things just have to be cleared. Either he understands you -- either he loves you with your freedom, with your personality, without any kind of domination over you, without any kind of possession -- either he understands and loves you with all your freedom, or it is finished!
And never settle for anything less... because this is the problem every lover faces sooner or later and the sooner you face it the better, because there will be less entanglement. The problem is of love and freedom... always! You would like to be with the person you love but not at the cost of freedom. At the cost of freedom love becomes a slavery -- and nobody can love slavery, nobody! Those who

love slavery are below human. They lose all dignity; they don't respect themselves.
Love is perfectly good but it can never become a higher value than freedom. Freedom remains the ultimate value. If love comes as a shadow to freedom it is beautiful. If it comes and murders freedom it is ugly. Then you will suffer very much and you will not be able to enjoy it.
So just go and make things clear. Tell him that you love him but that freedom remains the ultimate value. Tell him you love him but you don't want to possess him and neither would you like to be possessed by him. It will remain an affair between two freedoms so nobody will possess the other.
If freedom remains intact love is benediction. If freedom cannot remain intact, then remember well, that man does not love you, because how can a man love you and destroy your freedom? That is impossible; it is inconceivable. Then all that love is a pretension -- just a pretension to dominate you, to possess you, to enslave you. Beware of it! Even if you love the person never sacrifice freedom, because once you sacrifice freedom love will not be worth enjoying at all.
So go; make things clear. And don't cry and weep before him, otherwise he will think you are ready to become a slave. It is perfectly okay: here you can cry and weep, but not with him; you have to be very clear. It is better to be clear in the beginning rather than getting involved in it and suffering later on. Then coming out of it becomes difficult and one thing leads to another.
Just make everything clear -- that you love him and you would like to be with him, but you would like to be with him as a free person. You don't want to become a wife and you don't want to make him a husband; you want to remain lovers. And the agreement is not for the future: it is only for the present. The future remains open. Today you love him and tomorrow we will see!
Today's love and freedom and joy will decide tomorrow's love, but there is no contract for tomorrow. How can you promise for tomorrow? No one knows what tomorrow is

going to bring. So to promise for the tomorrow is to move into a falsehood. It is untrue, insincere, because you may not be able to fulfill it... and then it creates guilt. If you fulfill it and you don't feel like fulfilling it, it represses you. If you don' fulfill it, you feel guilt; then on both sides you are caught.

So never promise for tomorrow. Who knows? -- tomorrow death may come. So nothing can be said about tomorrow; just today, this moment is available. Make things very clear to him.

My feeling is that you are in love with him -- that is true -- but he does not seen to be in love with you.

Maybe he thinks he is in love but there is some other reason in it, something else, otherwise why should he become so afraid? Love knows perfectly well how to give freedom, how to allow, how to allow the space for the other to be.

But go and make things clear. And you are a different person so let him know the new person! If he decides to be m love with this new person, only then.... Otherwise even if it is hard and it hurts, drop out of it or you will get into more trouble.

Whenever you can come, come back, mm? And I will be continuously with you. Keep this (a box) with you. And whenever you start becoming weak, just put it on your heart and it will give you strength.

Freedom has to be protected, and there are many dangers in it!

[A visitor says: I am a little bit afraid of you.]

Just a little bit? Mm? tell me the truth! If it is just a little bit then there is no need to worry. Become a sannyasin, mm?... So it is better you become a sannyasin so you will be entering more deeply into things.

Deva means divine renu means dust: divine dust. That's what we are made of, the stuff we are made of is divine dust.

Remember both things together: on the one hand man is divine; on another hand man is simply dust. And remembering both together is of immense value. If you simply remember that you are divine, there is a possibility of having a subtle ego If you remember also that you are just dust, the ego disappears, humbleness arises. If you only remember that you are dust then life becomes meaningless, joy disappears. How will one celebrate? -- there is nothing to celebrate. If you also remember that you are divine then there is meaning, significance.
So to remember both together is of great insight. It keeps you humble yet meaningful. It keeps you celebrating yet does not create an ego.

[A sannyasin asks: I have a feeling that I want to be here totally, with you totally, and yet there's something in me hiding. What is it that's hiding?]

No, no, nothing... nothing like a problem. It simply takes time to dissolve. You are melting, and every day you are melting more and more, but still it takes time. For thousands of years you have learned not to dissolve; you have learned to protect, to defend yourself. Now against those thousands of lives, these few days you have been here with me are nothing. But you have started unlearning those strategies of defence and you are becoming more and more non-defensive, more and more open.
Things are going perfectly well. Don't be too greedy and don't be too much impatient. I am happy with your progress. There is no problem. Good!

[A sannyasin couple talk about their relationship. She feels more vulnerable. He sometimes feels irritated by small things, and often they can laugh about this, but also they experience tensions for no reason.]

So make it a point that when one of the two is getting silly, the other has to laugh -- immediately -- that's all. It is

nothing... it is nothing. In fact you are both getting more silent; that's why you have become aware of these sillinesses and these small things that create so much tension -- for no reason at all. Everybody gets those tensions but everybody is not aware. To be aware you need a background. If you become more silent you will see your foolishness more. If you become more silent you will see your tensions very very clear-cut against the background. That's what is happening; nothing is a problem.

And there is no need to be so much concerned about your space. That too is basically deep-down an ego idea. Nothing is wrong in overlapping each other's space a little bit; that's what love is. If you don't overlap at all, then it can be friendship but not love. If you try to overlap each other completely it becomes possessiveness; it is no more love. So this is how it should be -- overlapping a little bit, just a little bit; on the fringes, boundary lines, overlapping a little bit. There are some moments when both disappear into each other and there are some moments when both are completely individual and separate. But these will be rare moments of being absolutely separate individuals and absolutely dissolved into love. These will be rare moments. On the whole, as a general thing, there will be a little bit of overlapping, and that is perfectly natural for love; nothing to be worried about. It happens: if sometimes he is hungry, you can feel hungry, but nothing to be worried about.... Enjoy it and do this thing. Whenever one of you becomes aware that the other is leading you both into some silliness have a good laugh. Immediately laugh and that will give the other also the idea; the thing will be gone. Laughter can be used as a technique. Try it, and after three weeks you report to me, mm? Good!

[The new group, Awareness, is present. The leader says: It was a struggle to get some people to be really aware of what was happening to them and to the work.]

Awareness is a difficult phenomenon, so it is expected. People aTe so fast asleep that they give all kinds of explanations and put up all kinds of resistances. Sometimes they even pretend to be aware. Just to get rid of the problem that is facing them they pretend to be aware, but they are not aware.
But you continue work. By and by... It takes time, mm?

[A sannyasin says: During the Primal I tried to experience fear but instead of fear I felt something in the perineum coming up the spine. More generally, my problem is that I don't know when to be in emotions and when to witness them.
Osho checks his energy.]

It was pure fear, that's why you could not recognise it. By pure fear I mean: just the energy, just the energy, uninterpreted... raw. If you interpret it it can become anything according to the interpretation. It can become fear.... It was raw energy that you felt. That is a very rare experience. It has been a great insight; now you can work and help it. Every day for at least fifteen minutes just sit silently and work it up; excite it and move with it. Feel as if it is pulling you upwards. Soon it will be a rod, and you will be able to feel that it is going beyond you; you will feel a great pull. That's what yogis have always felt as levitation. With closed eyes you will feel as if you have left the earth; you are no more on the earth. You are going, disappearing upwards, falling upwards. But it is a very beautiful experience.
This energy can be interpreted as fear. This energy can be interpreted as love. This energy can be interpreted as Kundalini. This energy can be interpreted as orgone. This energy can be interpreted as ki or chi, and there are thousands of names: elan vital, prana. These are the names of this energy, but they are all interpretations. Interpretation comes from your mind; the energy comes from your sex source. Because there was no interpretation coming, you

became a little confused about what it was. Your mind had a moment of stopping. The energy must have been too much so the mind could not manage to interpret. But the experience has been of tremendous value.
Every day for fifteen minutes work on this energy so by the time you come back, it will be floating all over you. It will come like a flood one day and wash you clean. It will leave you virgin....
I would like to have all energy people around me. You will become an energy person soon!

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #5

Chapter title: Better madly happy than sadly sane
5 October 1977 pm in Chuang Tzu Auditorium

[A sannyasin, who is leaving, says she wants to return with her children and husband.]

Mm mm, good! Something has happened and it will go on growing. It is not like a thing that happens; it is a process. It will go on happening. Just cooperate with it; don't stop it! Don't stop it at all -- even if sometimes it feels crazy. Because sometimes it happens when there is no reason to be happy. You feel like being happy and then it looks crazy, mm? When nothing is there as an excuse to be happy and you are feeling suddenly tremendously happy, a laughter comes and there is no visible reason for it, don't stop it. That is one of the basic problems when happiness starts happening. Then it comes from within. Ordinarily it comes from without. Something has to happen outside, then you feel happy, but that is momentary because nothing from the outside can be permanent. For example, you can find ten thousand rupees by the side of the road but you cannot find it every day. So one day you are happy, the next day you

are waiting to find ten thousand rupees again by the side of the road and you cannot; you become unhappy. And those ten thousand rupees that you have found cannot make you happy forever. For a moment there is happiness, for a moment a ray of happiness, joy... but only for a moment. Once you have got those rupees it disappears. The joy was there because of the surprise, the unexpectedness of it. But once you have taken those rupees home the unexpectedness is gone.

From the outside happiness can happen only in small small glimpses, but from within it can come like a flood. But when it comes from within you will look crazy to people, because there is no visible reason why you are laughing or why you are smiling or why you are crying with tears of joy. Tears of joy are flooding your eyes and your whole being is suffused with a kind of light, but there is no reason it is irrational. It looks absurd; you will look mad!

That's why I am saying particularly not to stop it. And it comes unawares; it will come out of the blue. Suddenly walking on the road somewhere in holland it is there. Don't hold it... risk everything for it. Even if people start thinking you are mad, there is nothing to be worried about. It is better to be mad and happy than to be unhappy and sane. This so-called sanity is just a kind of misery. And to be happy one needs to be capable of going will not allow oneself to go mad must for a really healthy mind. Have you read 'Zorba the Greek'?...

Read it! Zorba says to his boss, 'There is something missing in you, boss. A touch of madness! Unless you cut the string, you will never really live.' A little madness gives you dimensions, gives you poetry and gives you enough courage to be happy in this unhappy world.

So don't hold it and don't control it. It is going to come to you again and again. Suddenly in the middle of the night you start laughing. Your husband will think you have gone crazy! Making love to your husband suddenly it comes like a wild joy and a great laughter bursts forth!

This will happen again and again. I am making you aware of it so that you can accept it and welcome it. And husbands are not accustomed to that sort of thing. They are accustomed to a dead wife who simply lies down there, almost dead, not moving at all. Only bad women make any movements; good women are simply there like corpses. They don't even show their joy or their interest, because that is not a quality of a good woman. So husbands are accustomed to making love to a dead woman, and now you will never be dead again.
More and more life will be coming to you... and life is wild. Life is not like a domesticated animal, no: it is like a wild animal. It comes like a roaring tiger. It will come again and again and more and more and in very strange situations. So allow it, mm? Your mind will say 'Stop!' Just take hold of my locket and remember me and allow it.
And the next time you come, then we can move on a higher altitude, mm? Good!

[A sannyasin, newly returned, says that she feels energy in her head, her hands and around her mouth. Osho checks her energy.]

Something very meaningful is arising in you, but it will have to be put into a more creative dimension otherwise you will feel heavy with energy. When energy comes it has to be directed into creativity, otherwise it can become a heavy load. It is power, and power has to be used, has to be put to use.

[Osho feels that the time is ripe now for her to try some eastern groups. He suggests she book for Zazen and Vipassana.]

The real problem is when the energy is not arising. It is arising; this is not a problem. One should be happy! You are richer now because of it. You were never so rich; now you have enough power. If you don't use it in some way it will

create trouble. Then it will become sore and it will create wounds in you. Otherwise, it will start creating new flowers in your being and new songs will arise.
The same energy, blocked, unused can become a china wall around you and you will be caged in it. The same energy used rightly, artfully, skillfully, can become a dance. And my whole work here is how first to create energy, how to generate it. Because each human being is a dynamo and is completely oblivious of how much energy he can produce. Infinite energy is possible.
So the first thing is how to create energy and the second thing is how to make it creative. Once you have learned how to create energy and how to use it, you have started moving on the real journey of life. Then the pilgrimage starts. Then each day will bring greater joy and greater celebration. So welcome it!
And after these two groups tell me how you are feeling. Good... good!

[A sannyasin doesn't have a question, but says she just wanted to see Osho. She bows down at his feet.]

Very good! Come back! That's the way -- whenever you want to see me, go this way: close your eyes and you will find me. And that's what your name means: capacity to see....
Your eyes are open! They are changing. The old eyes are disappearing and the new eyes are born. A new consciousness is coming in. So even if you feel disoriented sometimes, don't be worried, because in that transitory period when the old eyes go and the new ones come, sometimes one feels almost blind....
Because one is accustomed to the old, then the old disappears; one has to get accustomed to the new. Mm? I can see that: that blindness is still there, but it will go! Soon you will have fresh eyes....
Very good! Whenever you feel like it, just do it! Do it anywhere and you will find me!

[A sannyasin who has done several groups says that she is so much more open and aware of what's going on -- which is a new feeling!... But she has a knot in her chest, and is doing postural integration which Osho says will help dissolve.]

Your mind has changed -- your body needs change. There is a disparity between body and mind; that's why you are feeling like this. And that (the chest) is the point where body and mind meet.
That is the lock where they are joined together; that is a knot. So when the mind changes and the body does not, you will feel it. If the body changes and the mind does not, you will feel it. It is felt only when the old adjustment is no more there; otherwise nobody feels it. It is there in everybody's chest, that knot, but you feel it only when one thing changes: either the body or the mind.
So it is a very good sign that the mind has become more alert, more open, and is flowing. The body needs the same flow. The body is hankering for the same flow but it does not know what to do. The mind has gone a little ahead and the body is lagging behind, hence you feel that lock. Postural integration will do it, mm?

[She say she is going to the West soon. Osho stresses she should finish the whole course of postural integration first, otherwise something will be left incomplete. He adds that doing the Vipassana group will be of help too. If it is still there after that, then tell me, he says. Otherwise, if it hasn't gone there is always the surgeon!]

[A sannyasin says he is feeling restless lately, and wants to go to Goa, but when he is in Goa he wants to be in Poona. Osho checks his energy.]

It is not restlessness -- you have misunderstood it: it is too much energy. But too much energy sometimes can give you

the impression of being restless. Sometimes the energy is too much -- you cannot sleep -- but you feel you are restless because the energy won't allow you to sleep. Sometimes the energy is so much that you cannot absorb it. Much remains outside and that outside energy goes on hankering to do this and go there and be somewhere else. You simply need some work....
It will disappear after a few days. You are working in the garden? Get into it, mm? And whenever you feel restless, just raise your hands, close your eyes and remember me. It will come with great force. For two minutes just let the energy be there and then come back, and all restlessness will disappear. Goa is not going to help mm? going here and there is not going to help.
You have to go in. Going out will be simply a kind of distraction. It is not going to be of any use and it is a sheer wastage. The energy is there: use it for the inward journey. So do this whenever you are feeling restless. The trees will also enjoy it, and the garden will have some kind of fertiliser ... human energy! Two minutes will do; then start working again. And after three weeks report to me, mm? Good!

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #6
Chapter title: Divine Dictator
6 October 1977 pm in Chuang Tzu Auditorium

Deva means divine and suraj means order: divine order. To be in that state one has to be possessed by god. One has to lose oneself more and more, one's ideas, one's mind, one's manipulations, one's control.
There can be two orders in a human being. Either man orders himself -- he is his own government -- or god becomes his government and he simply follows. Misery comes when you try to control life. Misery is just an

indicatyion that you are trying to control life which cannot be controlled, hence misery. You are pushing the river: it is doomed to fail.
Man is a part and the whole is really so big; we cannot push the whole. The very effort creates a conflict. In that conflict man can never win. And it is good that he can never win. God always wins. And if you want to win, drop fighting. You can win only with god, never against him.
That is the meaning of suraj: you leave all in the divine hands. And then one is surprised how things which had never been settled before when one had tried so hard, start settling. One is surprised by seeing how things start moving smoothly. The old struggle is no more there. It is more like floating down with the stream, not fighting upstream. It is a let-go. And when you are not, god is.
The whole idea of sannyas is to help you disappear, to help you evaporate. When you are not there and the emptiness is, in that very emptiness the divine enters. Then you become a vehicle. You are charged with immense energy and power... but it is nothing to brag about. You are just a hollow bamboo, and the song is of the divine.
So let this be my message for your sannyas -- that you have to disappear and make space for god. In your very disappearance is your victory....

Deva means divine, wirla means unique: divine uniqueness. And that's how I see everybody: everybody is unique. Nobody is common and nobody is ordinary because everybody is suffused with god. How can he be ordinary? Everybody is an abode of god, a shrine, sacred. How can he be common? So nobody is common and nobody is ordinary. Everybody is a unique creation of god.
And one should respect oneself, so drop any condemnation that you have for yourself. Drop any kind of idea -- that you are not like this, that you are not like that, that you should be this way or that way. Simply be as you are, and feel grateful that this is the way god has chosen you to be. This is the way god has chosen himself to be in you. And he

knows better. There is no need to improve. The very idea of improvement creates anxiety and finally neurosis. (She nods, is looking open, feeling him.)
The more you try to improve yourself, the more you have to fight with yourself. The more you fight, the more you are divided into two: the one who wants to improve and the one who is being improved upon. And remember, the one who wants to improve is just the mind, the superficialmost thing in your being. And the one you want to improve upon is your nature, the most substantial thing in your being.
So the non-substantial tries to improve upon the substantial, and it creates much misery and perversion. When energies are not flowing in a natural way they become perverted, they become poisoned. And sooner or later a man is not a unity; he is split. He becomes two, or many; he becomes a crowd. Then all peace is lost and all silence gone, and there is no possibility of being joyful.
Unity is a must. That is the meaning of the indian word 'yoga'; it means unity. And the whole effort in the east has been how to help human beings to remain one. And if you can drop the idea of improving upon yourself, you are one! Nobody needs to be split, nobody needs to be schizophrenic. But remember, when I say that you are unique I don't mean in comparison with anybody else. You are simply unique as yourself -- not more unique than somebody else. Just unique, non-comparative, non-evaluative, non-judgemental. You can be unique and all others can also be unique; there is no conflict.
The whole world is mad, competing. People are trying to prove themselves -- to prove that they are better than you. There is no need because nobody is better and nobody is superior and nobody is inferior to anybody else. Everybody is just himself. And there are no two persons similar, so how can you compare? All comparison is stupid.
That is the meaning of the word wirla.

[The new sannyasin says: I am really angry about the culture which is made around you. I don't feel that you are

making this culture. I feel that the people around you are making this culture.
She continues to argue with Osho about the way he lives in a 'cage'; the no dust, no smell arrangement, etc. to which Osho says the following:]

I understand, but always remember... if you are here, this has to be understood -- that whatsoever is happening here, I am behind it. Nobody else is doing it....
I am behind it... about everything!....
Jesus is Jesus, and I am myself!...
That is your problem! That's your problem. You need not worry. If you don't want to come here, don't....
This is the way I have chosen to be....
This is not your problem at all....
There is no need to understand it....
You need not understand it at all....
You just be here... If you don't want to be here, you don't need to be. You need not.
[If you want to be here] Then be here! Then you have to accept whatsoever is going on....
Don't waste my time!
You will have to be here this way, otherwise I'm not interested. You decide. that is your problem; you decide it....
If you have to be with me then you will have to follow everything that is here....
If you don't want to, then you are free. But never again bring this question. For everything that is happening here nobody is responsible except me. And this is the way I have chosen to be. I know why and I'm not responsible to anybody to have to answer for it. This is my way, my device for working. This is my way of choosing people. This is my way of dropping people who will not be of any worth. Because this is just a beginning of surrender. If small things can disturb you then when I cut your head it will be very difficult. So if you want to be here with me, know it perfectly well and absolutely and once and for all, that whatsoever is

happening here, about each and everything I am aware and I am behind it.
So never throw the responsibility on others, because that is a beautiful trick of the mind. You can think, 'Osho is not behind it. These people -- this Maneesha, this Haridas -- these people are doing things.' You can be angry at them and you can save me. That is not right. They are doing whatsoever I want....
Nobody is doing anything of which I'm not aware. And nothing is happening which is happening against me. This you have to understand....
And I am not here to explain it to you....
If you love me you will understand it. Just wait. I will not make you understand it -- your very love will make you understand it. If you don't love me then my explanations will not be of any help, mm?...

[A sannyasin says: I'm a clinical psychologist.
Osho gives him an energy blessing.]

Things are really in a right space, and much will happen. You have done a lot of work in your past lives, so with just a little bit of work you can hope for much. With a little effort much can be the benefit.
People who have never worked in their past lives have great difficulties. They have to start from the very beginning. It takes time, it takes a long time and much patience. Very few people are capable of waiting that long, because a few things have disappeared from this century: one of those things is patience.
Spirituality is very low because the patience is not there to work that long and to work without any results. Because for long periods no results will be coming, and people leave. Many people start but very few people complete the journey. In Tibet they have an old saying: 'Many are called, only few listen. And of those few who listen, even fewer of them understand. Of those few who understand, only a few of

them walk the path. Of those few who walk on the path, only a few of them reach.'

So it comes out at almost one in one thousand. But with you things will be different: you need not wait long. Much is already there. It just needs a final touch and things will start taking shape. Your third eye is very, very developed. Your intuitive part is just ready to function any moment.

I can see only one thing as a barrier -- and that is your training, because the whole training of a psychiatrist is of the intellect. It will be good if you start moving a little towards jungian psychology and things like that which are not confined to the intellect only, which accept the intuitive too, which are open, which look certainly less scientific, more poetic. They will be of immense help. Science is not all.

Poetry has something immensely valuable to contribute, and without poetry the world will be a hopeless world. Intellect is good as far as it goes, but it doesn't go far enough. There are a few things which are left to intuition: all that is great is left to intuition. It never comes by intellectual process; it simply comes like a flash, a lightning.

So lean more towards poetry. Continue your work but start moving towards things which are not so logical. A little bit of painting will be helpful, a little bit of poetry will be helpful, a little bit of music and dancing will be helpful. That will make you lean more towards the right hemisphere of your brain. You are carrying a treasure there. Only when you shift your consciousness to that part, can that treasure be used.

Our whole training is for the left hemisphere: logic, language, mathematics -- those traditional three 'r's. They are all in the left hemisphere. They have created a great world, a great civilisation, technology. Man has been immensely benefited by it, but now he is stuck. It has done its part; now the other part needs to be opened. In fact, before it, it was not possible to tackle the other part. The other part needs more leisure, luxury. Only a few societies and a few people can afford it.

Particularly in the past, human beings have lived in such poverty -- almost in a state of constant starvation -- that it was not possible to afford the right hemisphere. If you are hungry you cannot be poetic; if you are ill you cannot love music. If you are constantly struggling just to survive, then dance cannot have any meaning for you and painting is just irrelevant.

For the first time humanity has come, by the efforts of the left hemisphere, to a point where we can afford poetry, meditation prayer. Only a man who has come to that point can become a sannyasin. Before that, a sannyasin will be a beggar, just a beautiful name for begging, that's all.

But when you are completely satisfied, with a developed left hemisphere -- with logic, reasoning and all that reasoning can give -- you suddenly feel something is missing, that something of real value is missing and that there is no way to get it from logic. Then the shift starts happening.

It is not accidental that more western people are coming to me than eastern. It is not just accidental. It is not just accidental that very educated people are becoming interested in me. They have seen what this half side of mind can do, and they are feeling suffocated with it. That very suffocation gives hope. So you have done as much as is possible for the left hemisphere. Now start shifting to the right hemisphere. Become more feminine, become more irrational. You can afford a little bit of madness, and that will be your enrichment.

So do a few groups, sing, dance, meditate. And for these eight weeks completely forget yourself... be lost. Don't try to concentrate. Concentration is of the left hemisphere; meditation is of the right hemisphere. Meditation is relaxation. It is not focusing yourself on anything; it is completely unfocusing yourself. It is a state of no-concentration, a state of absorption; one is absorbed. One is alert but not attentive.

Alertness is passive; there is no strain in it. One is alert because one is, that's all. In attention there is effort; you

are trying to do something. Be relaxed, be passive, be alert, and enjoy. Give yourself all permission to enjoy.
... Be permissive. Don't control. Live in a kind of chaos -- yes, that's the right word. And remember, only out of chaos are stars born, and only out of chaos....

[The sannyasin says: As long as I can remember, every six months or so I've had this feeling in my throat. And in Kundalini I feel it invariably in my hands. Now I feel it everywhere.]

Very good! It simply needs good chanting: start chanting, mm? We have a chanting group; join it and start chanting. The energy was coming up; I could see it. It is there; a sound wants to explode. A sound wants to become a song. It will release you.
On your own also, just sit in a corner and chant. Anything will do! Chanting has not to be meaningful... it is just the joy of sound. Any gibberish sound will do. But be shaken by it, be possessed by it. Sway with it and sing it and move spontaneously. If it goes on changing, go on changing with it. There is no need to plan it, to make a formula or a mantra no need. Go with it, just like a small child. Sometimes small children do that: just any 'ah-ha ha ha'. And it changes: it becomes whatsoever it becomes -- simply go with it. That will be a good exercise for shifting your awareness from the left hemisphere to the right.
Yes, it is there. It will come up, and once it has exploded you will feel very very unburdened, light, young, like a child. I am happy... that you have come!

[A sannyasin, who has only one leg is present. Osho suggests that he does zazen. It will suit you perfectly, he says chuckling, because one has just to sit!]

Be happy while you are here! Mix with my people, become a part and participate in all kinds of things. Even if you cannot do them, just sit there.

Just be with meditators, sit there. They will all be dancing, and you will be getting the benefit!

[The sannyasin asks: Is it good if I do the meditation camp?]

Yes, this camp is coming. You have to do it, but no need to trouble your body. Do only that which you can do. If you cannot do something, then just be there. Sit there in the middle of the sannyasins -- let them do. You just watch! Sometimes it happens that you may be benefited more than them.
God's ways are strange!

[A sannyasin says: Last night I woke up and I had a really high fever all of a sudden. It lasted one hour, and there was a lot of crying. I felt as if it were not me; it just happened. Then I went to see (a sannyasin living near her) and he said that at the same time he went through a rebirthing experience. I don't know what it means but I feel very confused inside.
Osho checks her energy.]

Mm mm. Good. Nothing to be worried about.
Sometimes it can happen. When you are opening or when you are growing fast, sudden fever can happen. The body is simply releasing some heat that was there always but which the body could not release. Now in the new state of the mind it can release it.
People are really always in a fever -- I mean psychologically. They go on repressing so much that a constant fever is there inside. When your mind starts changing you can release that fever; that affects the body. It is really psychological heat but it Is released m such a big amount that even the body feels it. But it will come suddenly and it will go suddenly. It is a good Indication. You will become more and more cool this way. And when it has happened three, four times, you

will be surprised to see that you have never been cool before.
A great coolness is going to happen. Before it happens at least three, four times you will have sudden fevers. But they will not last more than one hour, two hours, or three hours at the most. So don't get worried and don't take any medicine. If the fever goes beyond three hours then make enquiries; otherwise no need to worry. If it is only for three hours or below that, no problem. It is good. The body is simply showing that the mind is releasing something and the body is affected by its release. After each such fever you will feel very very cool, collected, a kind of well-being. And you look perfectly good. If it happens two, three times more, then remind me again, mm?...
It is preparing you... it is preparing you. Rebirth simply means that a new being is going to be born. And all these things will help for the rebirth. You will have to become more cool, more spacious, more silent. It is a kind of rebirth, but when it has happened I will tell you.
You are going through the process; it takes time. It is not like ordinary birth -- that within minutes the child is out of the womb. It takes years sometimes, months sometimes, and sometimes the whole life for the rebirth to be complete. It is rebirthing. Rebirthing simply means that the old is going and the new is coming in....

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #7

Chapter title: Be a honey bee
7 October 1977 pm in Chuang Tzu Auditorium

Deva means divine, madhukar means honey bee. And it is a very very pregnant symbol in the East -- the honey bee. It represents freedom. It never becomes attached to any flower; it simply goes from one flower to another, collecting

honey. But it is never attached, it remains unattached. And that is the way of the sannyasin. He moves from one moment to another moment, from one flower to another flower, from one state to another state but never becomes attached to it. He simply collects the honey and disappears. So, let it not be only your name, but become that. There is much honey around and there are millions of flowers. Drink to your fill but don't become attached to anything. And then a man can collect great riches.
The person who becomes attached to something starts denying the whole existence. That small thing becomes his world. He becomes narrow, he becomes small. When you are not attached to anything you remain big, huge, enormous. Then you are as big as the whole existence.

[A sannyasin says she has been getting very violent jerks... if anybody came near her, she felt them strongly.
Osho checks her energy.]

The jerks are settling; they are not as dangerous as they have been before. They will become milder slowly, slowly, and they will disappear. And after that you will feel really relieved of a great burden. Nothing to be worried about. But now start controlling; don't go into them. Rather than expressing them, absorb the energy. Rather than shaking the body, just allow the energy to be absorbed; swallow it. Now there is no need to express it. Whenever you feel, just sit silently and swallow it. And you will be able to swallow it. No problem, mm? Within three weeks they will be absorbed.

[The Primal group is present. The leaders say it was a difficult group. The leaders were the only ones that were really doing something, and everybody else was just... sitting there. And then when they started to accept it, something changed in the group.]

Yes, one has to learn non-doing. Doing ;s not the right thing, although in the beginning it is needed. But it is

needed only as a step towards non-doing. You have to push in the beginning, you have to force in the beginning; you have to provoke their resistance in the beginning. The more you do, the more they will resist, because egos start fighting. Then the leaders and the group are standing confronting each other. It is a question of the ego. The leader thinks that they have to be forced to explode into a different space, and they resist because nobody wants to give in easily.

So in the beginning it is needed. In the beginning go on forcing, but there comes a moment when nothing more can be done -- and that is the moment when things start changing and happening. Then relax and they will drop resisting, because the resistance was created by the effort that you were forcing them to make a move into a certain direction. Once you drop that coercion, they will drop resistance. Then there is a meeting between the leader and the group, and things start changing. There is great affinity, participation, and grace comes.

But I'm not saying that from the very beginning you have to be a non-doer; otherwise nothing will happen. Almost half, or sometimes even more than half the time has to be given to doing. It makes way for non-doing. You should become exhausted by doing and they should also be exhausted -- utterly exhausted -- then surrender. Leave things as they are, accept things as they are. And in that very moment, the turning.

But always remember, the turning comes because of the fight; otherwise it won't come. If from the very beginning you just sit there and tell them that you will accept things and nobody is going to do anything, you are non-doers -- then nothing will happen.

This is paradoxical, but the whole of life is a paradox. If you want to have a good sleep in the night, do hard work in the day. Exhausted, you disappear into sleep. There is a rhythm between hard work and rest. Both are opposite to each other but somewhere they meet each other. Somewhere they are not opposites but complementaries.

So the doing has to be the beginning part -- and your group needs it very much. You have to put all the energy into it that you can, and you have to provoke them to put all their energy into resisting. If somebody half-heartedly drops resistance he will not be benefited by the group.
Don't be in a hurry. Let them also be exhausted. Let there come a natural point, a crescendo, from where there is no way out anywhere. One simply drops, falls... gives in.
And it is not that only you give in: the group gives in. The whole space will change; the quality, the energy will change. Things will start sprouting and blooming. It has been a good experience.

[A sannyasin who has done Primal and begun rolfing, says she feels very disoriented. Osho checks her energy.]

Perfectly good. This is happening, this continuous change of your space because the old space is still interfering. The new mind allows you beautiful moods but the old mind is against it. And the old mind is still there. It is Lingering side by side, around it. So whenever it can get in you feel disoriented. But the old is going to go. Once the new is born, cooperate with the new, help the new, and drop your co-operation with the old.
When you are feeling happy, then really feel happy! Put your total energy into it. Don't stand outside; just become the dance. And you can become it; it is there. The more you go into it, the less the old will interfere, less and less will it come in. And when the old mind comes, just neglect it, be indifferent to it. Don't get into it at all. Drop your cooperation.
This will take only three to four weeks. Put your energy into the new mind, the blissful mood, and don't put your energy into the old mind. When it comes, accept it; it is there. You feel sad, you feel disoriented, you don't feel good. It's okay, but no need to pay much attention to it. The less attention paid to it, the less it will come.

It is like a guest. If you don't pay much attention to the guest he starts disappearing. Then the guest comes to know that he is uninvited, unwelcomed. That has to be made very clear to the old mind -- that it is no more welcome, that it is no more invited. If it comes just because of old habit, okay, it can stay for a while, but you are not going to pay any attention to it. Neglect, ignore. And there is no stronger poison than ignoring!
But things are going really well... faster than I was thinking.

[The sannyasin says she has to return to the West soon to complete her master's degree in Creative Arts therapy. She's not certain whether to finish it or not, though she likes the work. It would be good If you can complete it, Osho says, It will be useful, complete it and be here permanently!]

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #8
Chapter title: Man is a mission impossible
8 October 1977 pm in Chuang Tzu Auditorium

Veet vishada -- beyond despair....
And despair is the ordinary condition of humanity. People may know, may not know, but they are in despair. People are constantly in a turmoil, in an anxious state. That is natural because they don't know who they are. They don't know where they are going; they don't know why they are existing. Everything is in darkness and somehow one has to manage to live -- hence despair, a constant frustration: 'Why am I here?' 'For what?' 'Not knowing exactly why I am here, how can I attain to fulfillment ?' 'Not knowing where exactly I'm meant to go, how can I reach my destiny?'
That's the despair, the basic despair. No other animal is in despair because no other animal is a growing process -- except for man.

The whole effort here is to create a direction in you. Once the direction is there, clear, loud, despair disappears. Then your life has a meaning, a significance. Whatsoever you are doing Is relevant because it is helping you move towards the goal. The goal may be far away; that doesn't matter really. One can wait for it, one can struggle for it. But one should know that it Is there; one should know that one is not in vain.

Jean-paul Sartre says: Man is a useless passion. If that is true then despair is destiny. Then there is no way to go beyond despair. If man is a useless passion, an empty desire, an impotence, then one has to live in despair, one has to die in despair. Then despair is the only story... a tale told by an idiot, full of fury and noise signifying nothing.

But that is not true. Man is the passion for the impossible, but the impossible happens too. And that is the message of sannyas -- that we are trying to bring the impossible into the world of possibility, to bring the eternal into the world of time, to bring the beyond within.

So let this be the beginning of something new... of a direction of a significance, of a poetry, of a dance. Sannyas is all that together, and much more!

[A sannyasin says that he has written a book, and asks if Osho has anything to say to him.]

Just take life a little more at ease, a little less seriously... be more playful. There is nothing valuable here, nothing worth worrying about. So use every opportunity as a training ground for no-worry. That is the whole inner secret of understanding life. Take every opportunity as a situation to learn non-worry. Remain relaxed an remain laughing.

Once laughter and playfulness enter your being, the who e perspective changes. Then the very idea of being serious seems ridiculous... and it is. Be more at ease with yourself. Don t give yourself some ideas that you have to fulfill. Much will be fulfilled through you, but not that you have to fulfill lt. And much will be done through you, but not that you

have to do lt. The more you try to do it, the more you will create obstructions. So remain floating. Let let-go be your mantra!

[A sannyasin says she has done some groups including Enlightenment Intensive. She got a lot from it, but did not get an answer to the question 'Who am I?']

There is no answer!
All answers are created answers, but people feel happy because something... There is no answer. To get that -- that there is no answer -- is to get it. But one will not feel very happy because one feels as if one has missed. We have a constant mind to achieve something -- anything, but something has to be achieved. When we achieve something we feel good. If you can get an answer then you feel good. The answer may be just rubbish... and all answers are rubbish!
The question is not a question that needs any answer. The question is just to destroy all your answers and to show you the futility of all answers. When all answers have been dropped, the question goes on resounding, resounding, resounding.... Then a point comes when you see the whole futility of the question. The question also disappears.
That state -- when there is no question and no answer, that state of no-mind -- is the answer, but there is no answer in it. It is that space, that very space -- that purity, that innocence, that non-verbal space where you are not asking and you are not searching for any question, when there is no search, no enquiry and yet you are perfectly alive and perfectly alert and aware; you have not fallen asleep.
The question is to help you first to drop answers, second: to keep you alert and awake. First answers disappear; then the question disappears. Because you cannot go on asking, asking the question when there is no answer coming. A moment comes when through the sheer futility of it the question also evaporates and you are left empty, in a kind of

nothingness. But that nothingness is virgin. Out of that nothingness is bliss.
But this cannot be said to the people who are doing the enlightenment intensive, because if you say to them that there is no answer from the very first, from the very beginning, their question will be just so-so. They will not put energy into it because they know that there is no answer, so why bother? Then they will never reach this state. So they have to be told again and again that there is an answer; they must go on and on and on. They have to be driven mad! They go on questioning, they go on questioning. When your whole energy has been put into the question and there is nothing else you can do, the question disappears. And you are left for the first time in the herenow.
I am not saying that you attained this space. I'm not saying that you came to this point where question and answer disappear. Your question remained. You didn't get any answer but your question remained; the question was still there. You had to go into it a little more... you had to struggle a little harder. My feeling is you didn't put your total energy into it.
Just a part of you was asking and another part was thinking it was crazy, 'What are you doing?' A part was asking and one part was thinking that it was just a game: you can play it but there is nothing much in it. All these things remained in the mind. So you could not get to any answer because there is none; that is the good part. But you could not get rid of the question; that is the bad part.
Here, put more energy into groups. I will suggest two groups to you. And be here, mm? Good!

[An ashram therapist says she has a mother-trip going with her grown-up daughter, and with her own boyfriend who is very young. The gardening job she is doing between groups is helping her slow down.]

No, flowers need somebody who can talk to them. Flowers are people. It is much more valuable than work -- you can

go on talking. Do you sometimes argue too with the flowers? Not yet?...
No, just enjoy! Nothing to worry about. Out of enjoyment by and by, work will come.
And when you know that this is a mother-trip... My feeling is that you should really go into it once. Let [your boyfriend] be your son, and just go into it. You don't go into it -- you go on repressing it; hence it comes again and again. Be finished with it. Nothing is wrong in being a mother. And if [the boyfriend] is not suitable, then there are many people who are in need of a mother. Why ?...
Just put a notice... (Osho demonstrates by putting an imaginary sign across his chest.)... that you are in search of a son, and you will find one immediately. You will find many people who are needing a mother approaching you. Many people are missing their mothers. Then it will fit. The problem arises if maybe veda is in search of a wife or a girlfriend and you are in search of a son; then there is trouble.
If a masochist and a sadist meet, that is the best couple. Then there is no problem: they fit. The masochist wants somebody to torture him and the sadist wants to torture somebody. They meet and it is perfect. That is the best couple in the world....
Because you hate it and you still desire it....
Once, let it be finished. Nothing is wrong in it. What is wrong in it? What is wrong in being a mother? Nothing! The problem arises because you don't accept your desire; you condemn it.
That is the american mind basically. No woman really wants to be a mother in america. They all want to remain young; they don't want to grow. They always want to be called 'baby'... they want to play around like babies. They manage in every way so that their age never shows. They postpone being a mother. Even if they become a mother, they don't want to tell anybody; they hide the fact. And this is against womanhood -- this american style of life -- because a

woman wants to be a mother. So there is a conflict between your womanhood and your americanhood.
Always look into natural tendencies and don't call names. Don't call this neurotic or say this is not good, this should not be. These shoulds create trouble. Just have a good talk with veda and say that this is your mother-trip. You would like to love him as much as you can, but this is a kind of fulfillment for your motherhood. So if he is accepting, perfectly good.
But make it very conscious; otherwise find somebody else. And be finished with it: once it is finished things will be very different. Otherwise it will hang around. You will go on fighting with it and it will remain there. It can continue to the very end. My attitude always is that whenever there is a problem, go through it and finish it. Don't go round and round: the way is through.
Never condemn yourself. What is wrong in it? That's very simple: every woman wants to become a mother. Whenever a woman loves a man really, she starts mothering. And every man basically is in search of the mother. So there is nothing problematic in it, but neither is the man ready to accept that he is in search of a mother nor is the woman ready to accept it. So unnecessary anguish, anxiety, problems. Both are denying. Each man is in search of the mother; that's why man is so much attracted by the woman's breasts.
Each man is searching for the mother and each woman is searching for the son. This is very natural and it fits perfectly. But if both deny their natural tendencies then there is a problem. Simply accept it and go into it. And make it clear to veda: if he cannot understand through you, then bring him to me.

[A sannyasin asks about his relationships. He only feels good when he is in love, and has had a succession of women. The latest girlfriend left him and he is shaken about this.]

You have still not learnt the mystery of love. You have not yet become mature about it. You have very childish notions about it.

The first thing: whenever a love is beautiful it is going to finish soon. Only ugly things have long life; beautiful things disappear very soon. The more alive a thing, the sooner it disappears.

This is one of the lessons of maturity. If you want that a thing should be permanent, should go on forever and ever, then you are not really searching for love; you are searching for security. And security is not love. Love is insecurity. You would like to cling to a woman and you would like a woman to cling to you. But clinging is not love. Yes, it will be very secure; you can depend on it. And that is what is creating the trouble for you.

Here, nothing can be secure. With me, nothing is secure. And the people who are coming to me will become more and more mature. Then nothing is going to be permanent. Everybody will be available to love but there will be no promise for the future and no guarantee for the future.

A mature person cannot promise even about tomorrow. A mature person can only say 'This moment I am feeling love for you. I am flowing towards you. But one never knows what will happen in the next moment. Whatsoever the next moment brings we will have to accept.' You seem to be in difficulty because of this. You want somebody to cling to you. That will give a very good food for your ego -- a woman clinging to you.

When that doesn't happen, it hurts. It is not love that hurts, remember... it is the ego that hurts. Now you love one woman and one day she starts moving towards somebody else. The ego feels hurt: 'So is there something missing in me? Why has she left me? Why in the first place should she ever think of leaving me? What is wrong in my love?'

Nothing is wrong in your love. It is just that one day it happened with you; now it is happening with somebody else. And with me there is utter freedom. I don't want to

impose anything on anybody. If it has disappeared, it has disappeared.
Then you start feeling very uncomfortable. You can't trust this, you can't take it, you can't accept it -- that a woman who has loved you can love any other man. Why not? That idea has to be dropped, otherwise you will be in suffering. In fact, because a woman has loved you and has enjoyed love with you, she can fall in love with somebody else too.
My own understanding is this: if you have enjoyed love with a woman, really enjoyed, and the love has been a great fulfilment to you, once the woman is gone you will fall in love with another woman immediately because now you know what beauty love is. Then you will always remain in love. It does not mean that you will remain in love with one person but you will remain always in love because you know the beauty of it. You will feel grateful to the woman because she has shown you the beauty of it.
Ordinarily it has been thought down the ages that if a woman dies and the husband never marries it shows he loved the woman very much. My understanding is totally different, just the opposite. My understanding is that the woman has created so much trouble for the man -- now never again (laughter) Finished! He is finished with all women forever This one has been enough. If the man immediately starts moving towards another woman, that simply shows he has loved the woman and the woman has loved him and he cannot live without love. He knows the beauty of it.
My feeling is that because of a very, very absurd idea of marriage in india -- that you have to be for your whole life in a bondage -- sannyas, the old kind of sannyas, was born in the first place. Because there was no possibility to divorce the woman. If you get completely fed-up with the woman what are you supposed to do ? And there is no possibility for divorce, there is no law for divorce. The only way was to renounce the world. And that's why all the people who renounce the world are not so much against the world; they go on talking against the woman. The scriptures are full of

condemnation for the woman. That shows exactly what they mean by 'the world'; they mean the woman.
My approach is that I would like to have a very free milieu for love, absolute freedom for love here. So whenever two persons are feeling good they are together... but only if it is there. If it remains forever, good. If it disappears one day then you owe it to the other to tell the truth -- that it has disappeared. Maybe you tell it with tears. You never wanted to finish it but it has finished. And you cannot do anything; you are helpless. You have to move away -- with no grudge, with no complaint.
It is not love that is creating trouble for you; it is the ego. You feel hurt. That ego has to be dropped. Be in love with love. Women come and go, men come and go; love remains. Love is eternal.
Relationships go on changing. The river goes on flowing... banks go on changing. Sometimes the Ganges is in the Himalayas, sometimes on the plain, sometimes in a desert, sometimes amidst beautiful trees, sometimes somewhere else. The river goes on flowing; everything else goes on changing. Love is a river. Sometimes it is flowing between you and [your girlfriend], sometimes it is flowing between you and [another woman], and sometimes between somebody else. It will go on flowing between [her] and somebody else and you and somebody else. Take love as a river, and trust.
Don't be worried about it. If you are too worried and I feel that it is becoming troublesome to you, I will send you to the West, because maybe you have to live that suffering for a few months or a few years. I will send you to the west; you can work it out there. But I don't think you will be able to work it out there. If you cannot work it out here, you cannot work it out anywhere else in the world. And you will get into trouble. Just look at it rightly: it is not love, it is just ego. But you mistake the ego for love. Everybody misunderstands that way.
If one love has disappeared, then fall into another love. It will always keep you young. A person who goes on falling in

love again and again remains young, lives long, and is never fed-up and never bored. You should be really thankful to the woman who leaves you because she makes you free again. She gives you space again. Again you can find somebody else.
For example, this [latest girlfriend]...
And the woman who was there before... if she had not left you, then? Then [the next woman] would not have been possible. You should not only be thankful to [her] for these four months; you should be thankful to the woman who left you, otherwise these four months would not have been possible. And who knows about the future four months? If [the girlfriend] is leaving, somebody else may come!
Why not trust life? Why cling to the past? Why not remain open to the future? [The girlfriend] comes out of the blue. Somebody else may be coming, may be already on the way. And I don't see why tomorrow should not be better than today, because you have lived one day more, you have loved one day more. You have learned one day more. Tomorrow can be better than today. Some other woman will come and someday maybe [the old girlfriend] will come back again.
Remain trusting in life, and don't cling. Remain relaxed. Try, otherwise I will send you away. Beware! Then you will know that that is a kind of punishment. When I want to punish people I send them to the West! Don't tell it to anybody else! Good!

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #9

Chapter title: Re-gem-ber yourself
9 October 1977 pm in Chuang Tzu Auditorium

Deva means divine, heera means diamond. And the diamond is there; we just have to search for it. Everybody brings it

with their birth. God never sends anybody poor; he provides for the whole journey. But he keeps the diamond in such a hidden place in you that sometimes it takes many lives to discover it. It is there in the innermost core of your being. It is so precious that it cannot be anywhere else. It is so precious and so private that nobody else can reach it except you.
It cannot be stolen, it cannot be lost. The only calamity that can happen to it is that it can be forgotten... and that's what happens. But forgotten or not, it is there! And now we will dig the well and find it, mm? Good!

[Osho suggests groups and she quips: I'll probably come back with two black eyes!]

Perfectly good! That sometimes looks so beautiful! Somebody is there -- look, behind you -- but only with one black eye! (Sure enough: a sannyasin is sitting in the front row with one very black, black eye, a testimony to his having participated in the seven-day Encounter group, here at darshan tonight.)
The process has not gone really well... only half-cooked! Good! Do it; don't be worried, mm? Good!

[Osho gives two names for centres in the West: Vishmaya means wonder, and that is the beginning of all enquiry. Just as a seed becomes a great tree, wonder one day becomes great fulfillment. But the journey starts by wondering what it is all about, what this existence is, what one is.
This quest can be asked in two ways. It can be asked out of knowledge; then it is not out of wonder. If your asking is not out of any previous knowledge but out of innocence, then it can become a great enquiry. Then the question becomes a quest. Vishmaya is the foundation of all philosophy, all religion, all poetry.
And to rhyme with vishmaya I am giving you this name: chinmaya. It means consciousness... and that is the goal. Vishmaya is the beginning and chinmaya is the end!]

[An elderly sannyasin couple had been resident in the ashram. The wife was having problems and they returned to the West. The husband returned on his own and says it was very difficult. His wife is staying there in order to sort out her mind because she has an 'ashram phobia'.]

No, everything will become okay; just time is needed. And she had to go through it. That block was always there, and because of that block she missed the whole opportunity that was here. That's why I have not persuaded her at all to come back soon. It will be easier for her to go through it there.

Here it will be difficult because she goes on defending. Here she feels as if it is your trip and she is just here because of you. That is not the right attitude to be here. So, it is going to be painful, but to go through a block is always painful. And don't you start feeling guilty in any way -- that you have left her alone there -- otherwise you will be unnecessarily in pain... without any block! Mm ? she deserves the pain because the block is there so she has to go through it. You don't have to go through anything, but that possibility is there. You may start feeling a little guilty -- that you have left her alone and you have never been separated before. What have you done ? Is it right or wrong ? Should you have stayed there with her and helped her? She will be going through a dark night.

Your being there would have been a hindrance. If I had felt that your being there would have been helpful, I would have told you so. Leave her alone. Sometimes leaving somebody absolutely alone is of immense value. People need sometimes to be just themselves: nothing to hinder, nothing to fight with, nothing to project, no excuses. If you are unhappy it is just because of you; if you are happy it is because of you. This understanding has to come to her. With you she will continuously find excuses -- that it is because of you that she is in pain; you created it. Here she was in pain because in the first place she never wanted to

be here, so she was kind of dragged into it. But now this is her choice: she wanted to be there. One thing is good about it -- that she has decided to be there. At least she made some decision on her own part; she has asserted her individuality. That's good. And she has sacrificed for her decision: she will be alone. But she has decided that.
This is good... this is very good. It is very difficult for women to sacrifice this much. They cling, naturally they cling. For a man it is very easy... in fact almost blissful to get rid of the other. So don't start feeling guilty about it, because you may feel very very happy. But don't start condemning that happiness. You are not doing anything wrong to anybody. But sometimes we start comparing: 'I am so happy, and she is so unhappy there. I should not be so happy... I should think about her.' That is not going to help her.
If she finds out that you are sad or depressed, she will not be able to pass through the block. She will go on clinging from that far away. She knows that you are unhappy without her. That's why she is unhappy without you; there is a reason. But if she comes to know that you are perfectly happy, happier than you have ever been before, then she will be really alone. And that aloneness is a must; she needs it.
It is going to be very hard, it will burn her completely, but it is good because it will burn only her ego. She is a very very proud woman. Nothing wrong in it -- in the ordinary world that is the best thing to be -- but when you start moving into the other dimension, the other reality, there it is a hindrance. She is so proud that she need not even show it. She is so proud that she can afford humbleness; that is the problem in her. Ordinarily nobody will say that she is proud. She is so humble, so simple, so yielding, so submissive... but that is only because she is so proud. Her pride is so settled, so certain, that by being humble nothing is lost. In fact it becomes a great enrichment to that pride.
This aloneness is going to help -- she will have enough space to think -- but you have to remember that you have to be happy. The more happy you are, the sooner she will

get out of it. And next time when she comes it will be out of her decision and it will be a totally different thing.
Sometimes it happens that if you are dragged into heaven against your wish, you will find hell... because it was against you. And if you go to hell because you have chosen it to be so you will be happy. Ultimately freedom decides where you are -- in heaven or in hell. Nobody can force you to be in heaven. That's what you were trying. You were trying to have her here, to have things happen. You were hoping against hope: It cannot happen that way.
Now the point has come. She has taken one decision on her own. She will be alone, separate from you, far away -- and you have not lived separately for years. You have always been together for years; you have become almost part of each other. It is going to be difficult and hard... more hard for her than for you. And she has taken on this penance of her own choice. Nobody was telling her to stay there; in fact everybody was saying to come here. But this will be good. This is her ego trip.... It will torture her, it will burn her but within six months she will come out of it a very new being. And I am going to allow her here only when she comes on her own -- not because of you, not for any other consideration but only when she feels like coming. And she will feel it... but we will have to wait silently and happily. Just be happy!...
Just send her my blessings and tell her I am perfectly happy that she has at least done something decisive on her own, that she has asserted herself. Things are going to be difficult; write that too. It will be a dark night and she will be alone, but if she can really go into it the morning is not very far away. It will be a six-month night; you can write that much! Good!

[A sannyasin asks about her relationship because her lover also has a boyfriend. Her lover is returning to the West, and she will stay for another month.]

Let him leave and after one month remind me again -- when you have lived alone for one month -- how you are feeling. It will give you a perspective. Just perspective is needed. Right now whatsoever I say will not be helpful. Whatsoever I say will be only half convincing because the other part will go on arguing. You will have to repress the other part if I say anything right now, and I am never in favour of any kind of repression.

For example, if I say to leave the relationship, then your loving part will say 'What are you doing ? This is not good!'... and that will hurt too. If I say to remain in the relationship it will be hurting.

And it is not so easy to surpass the jealousy part. In fact a man becomes transcendental to jealousy only when he becomes transcendental to love too. They both go together! I have never come across a man who has transcended jealousy and is still hankering for love. Why should he be? -- there is no problem left. One can be loving but that will be a totally different kind of love... more like a friendship or compassion. It will not be a relationship.

Because you need a relationship, hence there is jealousy. Because there is a great need for relationship there is great fear. Somebody may enter and take away the relationship. So the triangle always keeps one hanging. One is never really settled, the relationship is never really settled; something is always there. The person is divided and a relationship wants total involvement. If he is not totally involved with you, how can you be totally involved with him? It is a reciprocal thing, a mutual thing.

You can get involved totally only when you know that the other is totally involved with you. He is only half involved; how can you be totally involved? (She nods as if Osho has just voiced her own feelings.)

At the most you can be half involved. Then your other part, the remaining half, goes on burning, and will go on finding reasons, excuses, to be unhappy. There will always be something missing in the relationship because yon know that there is somebody else too; you are not alone.

One can surpass jealousy but in surpassing it, one surpasses the very desire for relationship. Then there is a kind of love but a totally different kind of love which has nothing to do with relationship. It is not a relationship; it is simply that you give out of your abundance. You give because you have it. You don't bother about whether it is responded to or not, whether the person even says a thank-you or not, whether he loves you or not, whether he loves somebody else or not. These are all irrelevant things.

So my feeling is that you wait for one month. And for this one month while you are alone, enjoy this time as much as possible. Be totally free of all this entanglement so you can create a space, a distance from where you can see and look into things. This one month will create the possibility. After one month when I see that now you have your space intact, clarity is there, I will tell you what to do, because only when you are clear can you understand me. And only when you are clear can you go totally with what I say; otherwise my saying will create more problems. Then you will start feeling that if you don't listen to me you will feel bad; if you listen to me and if it doesn't suit yon, you will feel had. And I am the last person in the world to make anybody feel guilty for anything. To me to create guilt is the only sin.

So I am very very cautious about advising people. I advise only when I feel that now things are very clear and you will be able to comprehend the truth of the situation. My feeling is that once [your lover] is gone you will be more at ease, settling, centred. One month's work and then remind me again. Things will become clear... and something has to be done.

Either you surpass jealousy, and, in brackets, the desire for relationship, or you drop out of it! It is never good to be just hanging -- never good! It creates a kind of chronic hesitation in you and a division. The division can terminate any day in a kind of schizophrenia. It is never good to remain in a split for long. For moments it is okay because it is part of the game. Many times we have to think and decide, but never linger; don't make it chronic. Mm? if you have a cold for

three, four days it is okay. It simply cleanses the system -- nothing wrong about it.
When you come to a crossroads you have to think for a few moments where to go, but to remain on the crossroads for many many months and many many years and then to go north one step and then come back and go south one step, and then remain on the crossroads continuously.... The crossroad should not become chronic, otherwise one is stuck and one is divided. One goes on moving into two different directions and a gap arises in one's being. That gap is the greatest disaster.
One can become two persons. This is the situation where one can become two persons. One of those persons has to be repressed, and whomsoever you repress, this or that, repression is bad.
My feeling is that the clarity will come. After one month remind me.

[Osho addresses an indian couple. He tells them to become involved in the work now, saying there is much to be done both inside and out. Later on you have to come to Kutch (the new ashram) to live whenever you can arrange for it. Such an opportunity happens once or twice in a century. We have to experiment. When there is such an opportunity, why miss it?
The woman asks about the education of their four children. This will be of tremendous benefit in their lives, Osho assures her, because I am trying to make a commune. Not today, but soon there will be five thousand people in residence, so we have to arrange a school, a college. And in a new way, because the old type of school and college has become unsuccessful; nothing has happened through it. I am going to introduce a new name -- an anti-university. It will be based on a new pattern: less of the intellect, more of the heart. We will not teach ambition. It will be enough if they learn a little art; then they can live easily.
So this is good -- bring your children. Everything will be arranged for them!]

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #10

Chapter title: Make womb for god
10 October 1977 pm in Chuang Tzu Auditorium

Anand means blissful, yoganidra means a certain kind of sleep that only is possible in deep yoga.
The ordinary sleep has dreams; yoganidra has no dreams. In the ordinary sleep you become unconscious. In yoganidra you still retain your consciousness, you still remain alert. You know that you are fast asleep, but that knowing remains. You know that the body is changing its posture. Deep down a small light of awareness still continues. That type of sleep is called yoganidra. And that is going to be your method. That has to be worked out...
Each night when you go to sleep, go with this idea in the mind -- that soon you will become able to be alert in sleep. It will take two, three months. Then one day suddenly you will know that you were deep asleep and still there was a kind of consciousness hovering around it, you knew it. The day it happens you have to report to me.
This is something tremendously valuable. Once it happens things become very simple. Because deep sleep is the easiest way to drop the body, to forget the body. It is the easiest way to know that you are not the body. While awake, we are more identified with the body.
In the yoga sutras of Patanjali he defines samadhi as deep sleep with awareness. That is the only difference between samadhi and deep sleep. In deep sleep everybody moves into a kind of samadhi -- but unconsciously. So the benefit is there: if you have slept deeply without any dreams, in the morning you feel the freshness, the vitality, the rest, the relaxation that the night has given to you. On some other occasion you have been dreaming the whole night and by

the morning you have slept for eight hours but something is missing. You are still disoriented, you are not settled.
Just the other day I was reading a small anecdote.... A father is waking his son, a small boy, in the morning, saying 'Get up! You have to go to the school.' The boy turns over and he says, 'I am feeling very tired.' The father says 'Nonsense -- because after sleeping for at least ten hours nobody feels tired. What are you talking about?' 'Just now I have been participating in a ten-mile race in my dream,' the boy explains. 'I am feeling very tired!'
It actually happens: if dreams have been there, in the morning you are tired. Whether you participate in a real ten-mile race or in a dream, both affect you.
Patanjali says that if one can sleep with awareness, then in that awareness one comes to know that the body is absolutely another world. You are a separate reality: you are in the body but you are not the body. The body is your shrine, your abode, but you are not it. It has to be respected, it has to be loved, but one should not get identified with it. If one gets identified with the body one loses the real perspective of being eternal, immortal, timeless. Then it is as if you are looking into the sky from a window and you get identified with the window; you start thinking that you are the window. It is exactly the same case with the body.
You are looking through the eyes but you are not the eyes; the eyes are only the windows. You are listening through the ears but you are not your ears; your ears are only the windows. And so it is with your hands and all the senses. You are deep somewhere inside.
The awareness of that inner core is easiest in deep sleep. And it will be easy for you; that's why I am giving you the name. Good!

Anand means bliss, manohara means beauty. And you are carrying a great seed of beauty within you, still unsprouted... great energy that can explode in a great dance. Whatsoever you have done up to now has helped a

little bit but the potential is much more, so don't be satisfied with it. Create a great discontent. Otherwise what happens is that people live nearabout ten percent of their potential, not more than that. Ninety percent is simply wasted, goes down the drain. The more potential a person has, the more he will lose. The more potential a person has, the more he will feel a kind of frustration in life unless he fulfills the potential.

You are carrying a great treasure. It has to be explored. It is difficult, it is dangerous to go into it. That's why people cling to the shore; they don't go into the ocean. By and by they forget the ocean; they start living on the shore. They become beggars. They lose contact with their own kingdom.

These two things you have to remember: bliss and beauty. You have to become more and more aesthetic, sensitive -- to colours, to forms, to sounds, to the music that surrounds the earth... the music that fills the whole universe and the music that is within you. Feel more and more in tune with it. Explore, innovate, and never be satisfied. There is always something more that can be done. Only then does one come to the point one day where the flower has bloomed in its utterness. And that's what god is.

God is not something like an object that one day you encounter. God is your potential come to a flowering; god is your being realised. God is not a separate entity, god is not sitting somewhere. God has to be created, and everybody has to create his own god. My god will not be your god... can't be; it will be a borrowed god. Jesus' god cannot be your god. Jesus explores his being, gives birth to that god. You will have to explore your being and give birth to your god.

Everybody has to become a womb, and unless you give birth to god, it remains just a theory, a dogma, a belief.

[A sannyasin who is leaving asks if there is a particular meditation he should do. He likes Nadabrahma best.]

Nadabrahma? Then you continue Nadabrahma, mm? Always remember, whatsoever you enjoy can go deep in you; only that can go deep in you. Enjoying it simply means it fits with you. The rhythm of it falls in tune with you: there is a subtle harmony between you and the method.

Once you enjoy a method then don't become greedy; go into that method as much as you can. You can do it once at least or if possible, twice a day. The more you do it, the more you will enjoy it. Only drop a method when the joy has disappeared; then its work is finished. Search for another method. No method can lead you to the very end. On the journey you will have to change trains many times. A certain method takes you to a certain state. Beyond that it is of no more use, it is spent.

So two things have to be remembered: when you are enjoying a method go into it as deeply as possible but never become addicted to it, because one day you will have to drop it too. If you become too much addicted to it then it is like a drug; you cannot leave it. You no more enjoy it -- it is not giving you anything -- but it has become a habit. Then one can continue it, but one is moving in circles; it cannot lead beyond that.

So let joy be the criterion. If joy is there, continue, to the last bit of joy go on. It has to be squeezed totally. No juice should be left behind... not even a single drop. And then be capable of dropping it. Choose some other method that again brings the joy. Many times a person has to change. It varies with different people but it is very rare that one method will do the whole journey. So right now continue nadabrahma.

[A sannyasin, newly arrived has been assigned groups.]

Remember one word continuously while you are here: that is 'yes'. Don't allow a 'no' to settle anywhere. Don't allow it any entry; then much will be possible. Yes makes all things possible so be in the mood of yes. Even when sometimes your intellect says no, in spite of that go on saying yes and

immense will be the benefit. The whole chemistry changes with yes. With no you have one chemistry; with yes a totally different chemistry. With no you are fighting against existence. With no you are an ego. With yes you disappear: only existence is.
With yes you are a religious person. With yes there is nothing impossible; with no there is nothing possible. The person who lives in a no lives in a citadel, behind iron walls. The person living in a no lives in his grave already. No goes on poisoning everything: it poisons love, it poisons trust, it poisons surrender; it poisons everything!
Yes purifies. Yes is the philosopher's stone: any baser metal can be simply transformed into gold by touching it. So keep that in mind.

[A sannyasin says he's been involved in work in Esalen, Arica and Gurdjieff work. Osho says, good preparation. He checks the sannyasin's energy, and says that his intelligence is functioning perfectly well but love hasn't yet started growing. And love and intelligence should grow together, adds Osho, otherwise there is an imbalance....]

That is one of the problems with Gurdjieff work: it does not believe in love at all. It is just pure effort to awaken intelligence, remembrance. Good, because there is something immensely valuable... but something is missing ill it.
Buddha had said that unless meditation and compassion go together nothing is possible. Compassion alone can grow much. That's what christian mystics have been doing: just compassion, service, humanity, this and that. Compassion grows but meditation is missing. Through Gurdjieff's work meditation grows, concentration grows, self-remembering grows, but compassion is missing.
So you have come in the right moment; your heart can be opened. And once your heart starts growing then you will see how they both balance each other and what benediction

happens when they are in utter balance. Then there is bliss. Bliss is balance.

[Osho suggests groups for him.]

These three... and then I will tell you what else to do, mm? Much has to be done -- and you are ready in many ways. Just a few things here and there, final touches, and the quality of the painting is changed completely. Sometimes a single stroke of the brush and the painting becomes a masterpiece, but one has to know exactly where the stroke is needed.

I have heard a story about a great factory that had to be closed because something went wrong; it was fully automatic, the factory. The expert was called; he had to come from a faraway country. He came and with a small hammer he simply hit a certain place and the mechanism started humming again. It was almost a miracle!

The owner was very thankful, but the expert demanded ten thousand dollars. The man said, 'Are you joking or what? You have not done anything at all; you have just hit with your hammer! Just for a single hit, ten thousand dollars is too much.' The expert said, 'As far as the hit is concerned, for that I am charging only one dollar. But where to hit? -- for that I am charging the remainder!'

Sometimes one can go on groping, not knowing where to hit. But all your groping in the past has been beneficial. It has not been a waste; it has given you something. And once the right place is hit everything will fall into one whole.

[The teenage daughter of the previous sannyasin is present, says he plays the father with her too much.]

(To the father) I think she may be right! She may be right. She says that she resents your advice, and she feels that you are trying to be too much of a father. That is possible, mm? -- because you must be thinking to compensate for the

mother too. (to the daughter) That is very natural because he is functioning as both father and mother.

[She answers: My mother is here.]

No, but you were not with your mother. You have been living with [your father], so he has to function in both ways -- as a mother, as a father; that can be too much. That can be very problematic.
(to the father) So now do one thing: while you are here, for three months give her complete freedom, complete freedom. If she wants something, help her, otherwise leave her. Let her float, do whatsoever she wants to do, and that will be great... for you both. (to the daughter) Because his desire is to help you but sometimes children resent that very much. Nobody wants to be helped because it makes you feel helpless -- that you cannot do anything on your own. And this is the time, the age, when the child wants to become independent and wants to say no. You want to do something which shows that you are independent, no more a child. (addressing the father) So if you advise her, the only result will be that she will go against the advice. Don't advise; for three months leave her. I will look after her. (to the daughter) So for three months be completely free and do whatsoever you always wanted to do, right. And then we settle, mm? -- then we will see what can be done.

[A sannyasin says she has done some mind type groups in the West.]

Now I will give you some no-mind work. And I have the key -- don't be worried. The lock is going to be opened. Just cooperate with me. Good!

[The Vipassana group which is here tonight. One participant says: There's always joy and sadness and a lot of anger sometimes; I feel much hate. They all come together and become mixed. In vipassana it was very strong.]

... And were there some moments when it disappeared too or did it remain all the time?

[She answers: Two or three times it disappeared but that was only for a very short time.]

Then there is no problem. Just do one thing: start becoming a witness to the whole chaos that comes. Just watch it; there is no need to figure out what it was. There is no need to be worried that the sadness and the happiness and the fear are all mixed. Let them be mixed; let it be a cloud of all kinds of things. Just be there far away looking at it. It is not you; that has to be remembered. It is just the mind overflooded with all kinds of repressed emotions.
Something has broken in you; it is going to become a break-through. Right now it will look like a breakdown. Some layer has broken, something that was keeping things separate is no more there, so things have become mixed up. But it is good that they are coming up, surfacing. Anything that surfaces is released from the system, and if you can just remain a witness, not doing anything -- just looking at it with no judgement, with no idea at all whether this is good or bad, whether it should be or should not be... Let it be, whatsoever it is. No need to say good, bad -- don't label it, don't verbalise.
Just go on sitting there looking at it silently and soon you will see that those moments when there is no chaos, no sadness, no fear, no happiness, will come more and more. Those moments will be the first glimpses into your being, into your self-nature. Something immensely valuable is happening but you can miss if you get too much involved in it and become worried. This is not the time to worry. This is the time to witness, so from this moment try witnessing. Whenever you forget, and suddenly you remember that you have forgotten, there is no need to feel guilty about it, no need to become worried about why you forgot it. Forget that you forgot; again become a witness.

Soon you will get in tune with witnessing.

[A sannyasin, who is Indian and a film star, is in a very emotional state and says she is afraid, and tired of being so afraid.]

But you don't listen to me! If I say something, you don't do it. I wanted you to do a few groups -- that will help immensely -- but you don't do that. I wanted you to get out of this relationship but you continue; you know that it is meaningless but you continue. So you are creating the whole mess around yourself....
For example, I told you to do a few groups; you have not done them. They can bring things out. You need a good catharsis, that's all. The fear will go, the crying will go, but you need a situation where it can be helped and brought out. Just sitting in your house you will be crying and weeping and afraid and this and that. That won't help.
It is so simple. If you ask me, I prescribe some medicine and you don't take it. Then what to do, mm? (a chuckle) You see people growing here, you see people changing here... but they listen to me! If I send them to some group they go; even If sometimes it is hard, they go. You want to change, you want to become more centred, more happy, but you don't want to do anything for it! It cannot happen that way. Either accept it as it is... then stop crying and weeping for it; this is your fate. Accept it! Or some effort has to be done. And you can grow out of it; it is very simple. Thousands of people are getting out of these problems, but if you want to protect those problems then it is up to you. I cannot force you. There too it seems there is fear. You don't want to grow either because you are afraid that if you grow things will change!
Just think about it. What can be done? You are afraid that if you go into encounter you will come to realise that you are in a foolish relationship; that fear is there. If you come to see that it is a silly relationship and it is creating trouble, then what will you do? So it is better not to see. You are

keeping your eyes closed so that you cannot see the enemy and you can believe that he is not. But you know that he is; that's why you are keeping your eyes closed.
You are like a person who will not go to the doctor because he is afraid he may have cancer. But not going to the doctor not going to help! You can go on saying 'Why should I go to the doctor? -- I am perfectly healthy!'... but you know that you are not.
Problems are very simple but they need some treatment, they need some process. I cannot just take your fear out. You will have to be pounded so the fear can come out. And you can simply come out of it; it is not such a big problem as you are making it. You are magnifying it and making it very big. It seems you enjoy it being a big problem: '[I have] a big problem; not a small problem.' Maybe you are afraid that if it is solved what will you do? Sometimes it happens: people cling to their misery because it is better than nothing. The fear may be of a deep emptiness, so anything -- worry, depression, misery -- anything is good. One feels full.
If you listen to me you can get out of it. Think about it. If you want to get out of it, then do whatsoever I say. If you don't want to get out of it then...

[Osho suggests she book for Encounter first, and then Tantra.]

These two you do. Just go with courage and don't hide, because if you hide then it will... open yourself, open up completely. Be innocently open and these two groups will do much.
It will be hard for three, four days, and then things will start happening. You will come out of these things just dancing! And these are not punishments; you think these groups are punishments!...
Mm, frightening, but they are not punishments, mm? They are really awards, not punishments. Once you have gone into one or two groups, you will start asking for more!

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #11

Chapter title: Mystical marionettes

11 October 1977 pm in Chuang Tzu Auditorium

Prem means love, barkha means rain: love rain. And that is the actual case: love is raining all over, because love is the stuff the universe is made of. When you pass by the side of a tree, the tree showers love. When you are standing open, under the open sky, the whole cosmos showers it. It comes in the form of sunrays; it comes in a thousand and one forms. You have to learn to see it as love; that is going to be your discipline.

Go deep into everything and find love, and if you look you will find it. We only find that for which we look. Great mysteries can be by-passed if we are not looking for them because our mind only concentrates on a few things. The scientists say that we come to know only two percent of things in life. Ninety-eight percent remains unknown because we are not interested in it.

Existence is full of mystery. Every nook and corner is full of god... every particle of dust is divine. But we are not in relationship with it. We are not searching for it, we are not enquiring into it. Become an explorer and try to find love everywhere.... The rose is opening.... Look, search for love, and you will find it. That's what Jesus means when he says, 'Knock and the door shall be opened. Ask and it shall be given. Seek and you will find.'

Let love be your search... let that be your target. And even sometimes when you see something very unloving, it is just love energy in a perverted form. Somebody is full of hate; it is love energy fallen into a perverted shape, that's all. It is pure gold; it is just that somebody has made a monster out of it. It can be converted into beautiful ornaments.

So let this be your continuous search. Somebody looks at you: search in his eyes. Somebody holds your hand: search in that warmth. Somebody is angry at you: search for love and you will find it. Because people are angry only when they love, otherwise they are not angry. You are more angry with the person you love. If the same thing had been done by somebody else you would not bother, you would not care less. But if somebody that you care for and you love is doing something wrong -- something that looks wrong to you at least -- you become angry. It is love energy.
Once you know this secret -- that love energy is everywhere -- you will start opening. It is showering. Don't defend yourself!

Anand means bliss, blissfulness, manda means gentle: gentle blissfulness. The transformation that is going to happen to you will not be like violent laughter: it will be like a gentle smile. It will be very graceful. It will be round; it will not have any angles to it. It will be feminine. A smile is feminine, laughter is masculine. And laughter has something hysterical about it; a smile is very healthy.
So become a gentle blissfulness!

Satya means truth, puratana means ancient. You have been a seeker for a very very long time. And all that you have done in the past lives can be used; nothing will go as a wastage. You are not yet aware of it but it will start surfacing. You have done something substantial and good, and it is there. Everything will fall into unity soon.
Everybody is ancient but everybody has not been on the path. Sometimes a person comes who has never been on any path, who has never thought of meditation, of prayer, of god; it has never been relevant to his life. Then he has to start from abc. But you have much in your store of consciousness; all that can be used. And a great edifice is possible very soon.
So keep it in mind that you have been trekking on spiritual paths for a long time. Soon dreams of your past lives will

start coming to you. Sometimes visions will start coming; don't be afraid and don't get scared.

[The new sannyasin asks: I have a need and there is a motivation but I cannot define it.]

That's clear to me, mm? You cannot define it because it is coming from your unconscious and the conscious is not aware of it. You feel it in a very very vague sense. It is nebulous but soon it will become defined. That is going to happen: soon it will become very very clear.
Just get involved in things here. Even for the four, five weeks you are here, absolutely become a part. Do the groups, meditate, meet sannyasins, sit with them. Become part of this space here. It will become defined; nothing to be worried about, mm? It is on the way... coming!

Prem means love, mayura means peacock: a love peacock. And the peacock is one of the most dancing energies....
The peacock is the national bird here in India and in the new place where we are going there are hundreds of peacocks. It is the most colourful bird, the most psychedelic. It has all the colours of the rainbow... and the colours are not ordinary colours -- very luminous.
When the peacock dances, it is something rare. It dances only at a particular moment. After the summer has passed, the whole earth is thirsty and the first clouds start coming in the sky, then it dances. It is a welcome from the earth to the clouds.
And dance is your element, hence I am giving you the name. Go into dance more and more deeply. It is there you will find yourself. Everybody has to find himself in his own way, and dance is one of the most beautiful meditations possible. If one can dance then there is nothing like it. There is no need to learn formal dancing; let it be spontaneous. When you are alone and there is nothing to do, dance! And let it come from above, from the beyond. Become a puppet in the hands of god. Whatsoever comes naturally, allow it,

and soon you will get the knack of it. That is going to become; the key for your inner work.
Find a picture of a dancing peacock, mm? -- and get in tune with a dancing peacock!

[The new sannyasin asks: I started studying acupuncture and I just wondered if I'm going in the right direction. Osho checks her energy.]

Very good! It will go perfectly well with you. You can surrender easily, and that's the secret. Acupuncture is not a science but an art, and every art demands of you a deep surrender. It is not just technique; it is not like any other technique that a technician can manipulate. It needs your whole heart in it. You have to forget yourself -- just as a painter forgets while painting or a poet forgets while composing, a musician forgets while playing. It is that kind of thing.
A technician can practise acupuncture but he will never be exactly what is needed; he will never be that. He may help a few people, but it is a great art, a great skill. It has to be imbibed and you can imbibe it. Mm? the secret is surrender. If you can surrender yourself totally to it, if it becomes a devotion, a dedication... and it can become.
Go into it... go wholeheartedly, with joy, mm? Good!

[Osho gives a name for a centre: araj....]

It means chaos, it means anarchy, it means disorder.... It means all the good things possible!

[An exuberant sannyasin who is a topless go-go dancer/waitress tells Osho all the activities she has done, concluding: mainly dancing.]

Dancing is immensely valuable. Dancing should become a natural phenomenon for everybody. It was once; it is still in very primitive people. It is not that a few people dance --

there are no dancers; everybody is a dancer. Dancing is a general activity, like breathing. There are still tribes, small tribes in india in deep forests; their whole life is dance. They cannot believe that there are people who don't dance, because they cannot believe how you can live without dancing! Lire will be almost nil.

Their whole life revolves around dance. Each and everything becomes an excuse for dance. Each night is a dancing night and the whole tribe dances: small children, women, men, old women... no barriers of age. Dance is for all because dance is equivalent to life. Man has missed much.

Bertrand Russell has said somewhere that he was always in favour of civilisation, culture; he was a rational man. But when he came across a primitive tribe in africa his whole idea of civilisation simply fell down flat on the ground, and he started feeling very jealous. He writes, 'In that moment I was ready to drop all culture and all civilisation if I could know how to dance again.'

My sannyasins have all to be dancers, and no excuse should be missed; each excuse has to be used as an opportunity to dance. Somebody's birthday, dance; somebody has died, dance. Somebody is ill, dance around him. Somebody is going for a journey, give him a farewell dance. Somebody is coming, welcome him with dance. Make it a point that the more you dance, the more you are in tune with god.

When you dance it is god who dances in you; that's why it is so beautiful. Whenever you dance you are no more separate, you don't have a split. You are no more body/mind; you are no more this and that. You don't have alternatives. All alternatives disappear, all dualities disappear. In fact there is no dancer and the dance; there is only dance!

One comes to a state of non-duality, and non-duality is orgasm. That's what people are searching for through love, through alcohol, through drugs -- a state where they are no more separate from existence. But those methods are dangerous and very costly. You gain very little joy and you destroy your whole chemistry, your body. It is not worth it.

Through dance you don't lose anything and you gain infinity.... So dance here, mm? Very good!

[A newly arrived sannyasin says: I want to explode but I can't!... It's much bigger than I am and I don't know how to get it out.]

Yes, that I can see, mm?...
Rather than you getting it out, it will come into you; that is far easier. These are the two processes: either you get out and expand or let god in, then you need not get out. the sky itself comes into you, and that is far easier, needs less effort. These are the two paths: the path of will and the path of surrender. The path of will means that you have to get out, you have to do something, and naturally it is arduous, it is very difficult. It is like pulling yourself up by your shoestrings. It is also very frustrating because it almost always fails; it very rarely succeeds. From the path of will very few people reach to the ultimate.
The other is far easier: you invite god into your small cottage, into your small hut. You surrender. You don't make any effort to go anywhere. You simply open your doors and the sun and the breeze comes in. In that very coming you disappear...
It will be possible; there is no problem, mm? You need not explode: just allow god to penetrate you.

[A sannyasin, who has been doing groups, says that she goes to extremes with her energy, very yang or very yin. Osho checks her energy, saying: Just do one thing: raise your fists, both fists. Clench them, and close your eyes and say 'no' and get into the feel of it.]

You can go to extremes easily.... But my feeling is that you need not be worried about any yang qualities in you. They are there and they have to be used rather than denied. If you deny them you will never be total. They are there and when they are they have to be absorbed, they have to be

used. They can be used creatively. The male energy is aggressive, true, but all creation is aggression.
When you sculpt an image it is aggression on the stone, on the rock; you start cutting the rock. Whenever you create something first you have to destroy, but it should not be for the sake of destruction; that's all that has to be remembered. The end should always be creation; destruction can be used as a means. And you have that energy in you. If you become afraid of it then you will be afraid of yourself. If you don't use it, if you keep it away from yourself, then you will feel like collapsing. Because it is your energy, so when you are expressive you feel good and when that disappears and you become more feminine, you feel hollow, empty, collapsing, caving in.
Your prominent energy is male. Nothing is wrong about it: there are men whose prominent energy is female; there are women whose prominent energy is male. The body does not always decide; the body is not decisive.
So use your energy in a creative way, and don't feel shy about it; don't shrink away from it. Your joy will happen through it. Get in tune with your power, energy, aggression; go into it -- it is great energy if used rightly. And become a little creative: find something that you would like to do and do it.
Have you any kind of hobbies ?

[She replies she has been doing body work, which feels like a vocation.]

Mm mm... it is perfectly good. Go into it deeply, mm ? That's very good!

[A sannyasin says that when she starts feeling her energy flowing it takes the form of a sensation of being pulled out of the top of her head. Osho checks her energy.]

It is going perfectly well. Allow it... don't defend yourself; go with it. It is a very very friendly energy. Don't be resistant.

If you are not alone then go somewhere where you can be alone and allow it, but it has to be allowed. It will disappear within two, three weeks, but its work is there. It has to do certain work there: it is changing the very chemistry of the brain.
It can become very intense; don't be afraid. It can become almost painful, don't be afraid. It is doing some surgery there: some old, dead blocks are melting. Once they have melted it will disappear. But good! Nothing to be worried about!

[Osho recommends that now she do Zazen and Vipassana, saying that something beautiful is going to happen, so she should keep track of it and not interfere.]

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #12
Chapter title: Jollity's the only morality
12 October 1977 pm in Chuang Tzu Auditorium

Deva means divine, and vikrant means power: divine power. And trust not in your won power but in god's. Man is impotent; only god is potent. If sometimes we feel powerful it is a borrowed power and you should not claim that it is yours; nothing is yours.
To understand this is to become a sannyasin, so from this moment all power is god's. You are just a hollow bamboo, and all the songs that flow through you come from god. When he sings, the hollow bamboo becomes a flue, but only when he sings. The song is his....

[A sannyasin says that since doing a couple of groups she is completely in her head and has lost touch with her feeling and energy. Osho checks her energy.
Yes, says Osho at last, you are in the head!]

Sometimes it happens, mm? You are hanging there like a ghost. You have disappeared from the body; you are just there.
So do one thing.... Do you know how to stand on your head? Try it! Somebody can teach you: just ask some sannyasin who can teach you. For three weeks stand on your head so your being will start spreading towards your feet, mm? It happens sometimes; it is good in a way. It must have been so -- that you have lived in the head for a long time. The group process simply has made you alert about it, and because you have become alert, now something can be done.
... Be here, mm? And don't be worried about the head. First you try. If you want to save your head just stand on your head for three weeks. If you don't succeed, I will cut your head off and be finished with it! Right? Good!

[Osho invites a sannyasin, who is leaving, to come and live in the new commune. She replies that she has a ten-year-old daughter in the West.]

So bring her too! This is the right time for her to come. She will not have the problems that you have!
She will not suffer so much. That will be the greatest gift that you can give to her: you can give me to her! Bring her! Soon, once we have settled in the new place, I would like many many children to come. And I will start giving permission to my sannyasins to give birth because I will need many children! Much can be done with children, and very easily.
Now the whole process is absurd: first the society corrupts them, distracts their being from their centre, makes them ambitious, egoistic. And that's what education is all about. It makes them aggressive, makes them rapists so they start raping nature. It makes them so ambitious that they create violence and war and they all become politicians, or makes them too much money-oriented; they become exploiters and

oppressors. Then when the society has done all these wrongs, some jesus and some buddha comes and tries to put things right. The whole work of a jesus or a buddha is that of undoing what the society has done.
I would like many children. Once I have a place for them I would like many children to be around. And they can be taught in a totally new way. They can be taught how to enjoy, not how to compete. They can be taught how to cooperate, not how to conflict. They can be taught that life is sheer joy! Many things are not needed to be happy, much money is not needed to be happy. Only much consciousness is needed, much being is needed to be happy, not many possessions. You can come and bring your daughter; there is no problem about it.
And what can she learn there? -- she will be simply destroyed as others are destroyed. If parents are a little more alert they will withdraw their children from schools and colleges and universities. It looks very difficult. Then what to give them? -- because there is no substitute; that I understand. If they are not sent to university, college, then what to do with them? where to send them ? Then they will become just useless, lazy, lousy. Some alternative is needed. We are going to create an alternative. You start thinking of coming!

[A visitor who is fat says he has a problem with his body and 'pleasure anxiety'. On hearing one of Osho's tapes he immediately made arrangements to visit him. Osho checks his energy.]

No, there is nothing much: your energy is perfectly okay. It is nothing to do with the body, the body is not the problem at all. The mind is the problem.
You have certain notions and they are creating the trouble. You have certain ideals, certain ideas of how one should be. You are carrying inside you a perfectionist's vision. And to be a perfectionist is to be potentially a neurotic. That is your trouble -- that you cannot accept limitations, you cannot

accept things as they are. You want to improve -- on everything -- and you are driving yourself crazy.
You have beautiful energy that may simply grow, but remember: growth is not an improvement. That is something very fundamental to be understood. Growth is not an improvement. You cannot do it; you can only allow it. It is not a question of your doing something to improve your life. Nobody has ever done that, and people who try to do it create trouble for themselves and for others and they all end up in a mad asylum. If you go to the logical extreme of your mind that is the end.
Growth happens when you start living moment to moment with no ideas, ideals. Growth happens when you accept things as they are. It happens through deep acceptance. To accept life as it is is to respect life. These trees will go mad once they start thinking about why they are green, why they are not blue. They will immediately start searching for a psychoanalyst.
You are you; you are nobody else. Nobody else can function as an ideal for you. You have never been in the world -- you are here for the first time -- and you will never be again. Nobody else is like you and will ever be like you. Each individual is so unique, so utterly unique. And ideals are general -- they are not concerned with the individual: they are just generalisations. Nobody is ever perfect. God does not allow perfect people; even he himself is not perfect. If god were perfect he would have been dead long ago because after perfection there is nothing to do, growth stops. Then he would be stuck; perfection means being stuck. There is nowhere to go, nothing to do, no future, no hope. Everything is finished and has come to a full stop, a dead full stop and you are stuck there.
God would have committed suicide. He is not perfect -- hence life is flowing, moving, growing, and it goes on growing. It is always moving towards perfection but it never becomes perfect. It is always arriving but it never arrives... and that is the whole beauty of it, the whole excitement and the ecstasy of it.

You have a very perfectionistic idea about how the body should be, how you should be, mm? You have a very clear-cut goal, and because of that clear-cut goal you fall short and you cannot accept yourself; you go on rejecting. And out of rejection, you feel miserable.

Just destroy those goals and ideals: those ideals and goals that you are keeping in your mind of how things should be, how you should be. Drop them! And there is nothing missing, nothing is lacking: your energy can start flowing. Once you are in the moment, your body will start losing weight. It is continuous antagonism with the body that is making it fat, because when you are continuously against the body the body feels insecure, and out of insecurity it goes on eating.

It is like a child who cannot trust his mother. If the child cannot trust the mother, once he has the mother's breast he will not leave it because he cannot trust; he does not know when he will get the breast again. It is not certain -- he cannot remain secure in it -- so he will grab. He will go on drinking as much as he can. He will stuff himself because the future is uncertain. When the child knows the mother loves him and knows the mother will be available -- whenever she is needed she will be available -- he does not bother to stuff himself. He can rest, he can eat as much as he needs in that moment; there is no need to hoard.

In fact fat is a hoarding; for some uncertain future one goes on hoarding. A man can live three months without food; one can gather that much fat. It is an old, ancient habit, biological. There were times, thousands of years back, when man was a hunter and the food was not certain. One day it was there, and in abundance, and for days together it was not there at all. Man carries that biological habit. That is associated with insecurity. Now there is no problem -- at least not in america: you have enough food. For the first time a society has enough food. Americans should not be fat at all. Indians can be allowed to be fat because the food is not certain.

What I am saying is that now food is available, good food, good nourishment, there is no physical need to eat more, but now psychological insecurity triggers the mechanism of the body, and the body starts feeling insecure. It knows only one way of how to avoid insecurity, and that is to eat more, to go on eating and stuff itself It becomes an occupation. Drop the ideals! There is nothing that you have to improve; you are perfectly beautiful as you are. And start living! Rather than thinking that you will live in the future when you are perfect, when you are like this, like that, you will live when you have attained a certain standard according to your mind.... But life is herenow and slipping out of the hands. Tomorrow there is death -- only today is there life... it is always today.

Start living and start enjoying. The more you enjoy, the less you will eat. A really happy person does not eat much. It is out of misery, out of pain, out of emptiness, out of a meaninglessness that one wants to grab on to something -- at least food, something.

For these few days that you are here, meditate, forget the mind that you have always been carrying. Even for the three, four weeks you are here just have another kind of life. Just give it a try! Dance, sing, meditate... and keep repeating one word continuously: 'Yes, yes.' Drop the no. You are a no-sayer.

You are saying no to yourself -- how can you say yes to anything else? You will have to learn how to say yes. Let this be your mantra: sitting silently simply repeat, 'Yes, yes...' Go into the feel of yes, and let it resound in your whole body; let your whole body say yes. And if you feel thrilled by it, stand up, dance, and say yes! For one month forget the word no.

And if you can do a few groups that will be of immense help.... Here it will be totally different. I don't think anything has happened through your groups.... No, so they missed or you missed them. Do some groups here.... And next time come for a longer period... because you simply need another vision of life -- that this too can be possible. And the people

around me here have no ideals, no moralities, no religions. You cannot find a more hedonistic atmosphere anywhere else. This is pure hedonism, but that to me is what the meaning of god is. God is a pure hedonist! He is enjoying! This creation -- these stars, these trees, these people -- is out of his joy!

In India we have the right concept about god. We don't call him the creator because that gives a sense of him being very serious. No, we call this his leela, his play; it is a game that he is enjoying. If you can enjoy the game too, you participate with him.

To me serious people are non-religious people. People who take life as fun are religious. For me celebration is worship, and anything that makes you joyful and helps other people to be joyful is moral and virtuous. Anything that makes you and other people miserable is immoral. And the so-called morality makes people very miserable; then it is immoral. And the so-called church makes people very serious, gives them long faces... makes them very afraid of hell, makes them very greedy for heaven. This is not religion and this is not god's purpose here.

People have to be freed from fear. People have to be given absolute freedom to be the way they want to be.

[The visitor says: Hassidism and Kabala say everything that you say except about the purpose of the creation. And that's what's ripping me apart!]

That is absolutely nonsense! Who says it doesn't matter. There is no purpose. God is not purposeful at all; he is playful. There cannot be any purpose in the ultimate sense, because if in the ultimate sense there is a purpose, that means god is lacking something. If there is a purpose that means he is trying to achieve something. If there is a purpose then the question will arise, 'What is the purpose of that purpose? For what?'

For example, you eat. There is a purpose because you want to live. You want to live, and if somebody asks, 'What is the

purpose of that?' maybe you can say you want to love, but then what is the purpose of love ? Ultimately you have to come to a point where you say 'Now there is no purpose.' What is the purpose of love? Then it becomes purposeless; it is playful. Love is a play. And that's what jesus means when he says 'god is love'. Love is purposeless. It is an end unto itself.
So whosoever says it -- Hassidism or Kabala or anybody -- it doesn't matter. Man projects purpose in life because man cannot live without purpose. He goes on projecting ideas into god's mind also. They are all anthropomorphic. It shows the mind of the Kabalist, of the Hassid, but it doesn't show the mind of god. The bible says that god created man in his own image. The truth is just the reverse: man creates god in his own image.
For one month be here and live purposelessly. You have lived with purpose up to now and what is the achievement ? So why not give this crazy man a chance ?
Give it a try! And something is going to happen... but you have to give it a try. If you are determined that you won't allow yourself any happiness, that you cannot permit yourself any happiness, then only will it not happen. If you are ready to allow it, it is there just by the comer. It will overflood you!
So for these twenty days forget all your questions. Say yes to things that are here. Become a child again! Dance and sing, be loving, and try these two groups that I will suggest to you. Have you done anything like enlightenment intensives?... Do intensive enlightenment and centering. And forget that you are a leader, that you run groups; forget all about it. Just be a participant and enjoy, otherwise that mind will hold you. Good!

[Osho referred to this visitor the following morning in the discourse, saying:]
Just the other day I was talking to a seeker. He has the quality of a seeker but is burdened by knowledge.

While I was talking to him his eyes became full of tears. His heart was just going to open and in that very moment the mind jumped in and destroyed the whole beauty of it. He was just moving towards the heart and opening but immediately his mind came in. Those tears that were just on the verge of dropping, disappeared; his eyes became dry. What happened? I said something with which he could not agree. He was agreeing with me up to a certain point, and then I said something which went against his jewish background, which went against the kabala, and immediately the whole energy changed.

He said, 'Everything is right. Whatsoever you are saying is right but with this one thing -- that god has no purpose, that existence exists purposelessly. I cannot agree, because the Kabala says just the opposite -- that life has purpose, that god is purposive, that he is leading us towards a certain destiny, that there is a destination.'

He may not have even looked at it in this way -- that he missed in that moment because comparison came in. What has the Kabala to do with me ? When you are with me put away all your knowledge of the Kabala, of yoga, of tantra, of this and that. When you are with me, be with me. If you are totally with me -- and I am not saying that you are agreeing with me, remember, I'm not saying that you are agreeing with me. There is no question of agreeing or disagreeing.... When you see a rose flower, do you agree with it or disagree with it? When you see the moon in the night, you simply see it! Either you see it or you don't see it but there is no question of agreement or disagreement.

That way be with me. That is the way of being with a master....

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #13

Chapter title: Love is a gift, not a guarantee

13 October 1977 pm in Chuang Tzu Auditorium

Deva bhagya: divine benediction.... And that has to become your climate: you have to start living in that milieu. Take everything as a blessing -- it is! Small joys of life, if looked into deeply and rightly, turn into great ecstasies. And even great ecstasies, if not looked at rightly and welcomed, turn into trivia. It all depends on us, on how we receive. Even a beggar can become an emperor if received rightly. And even the emperor can prove just a beggar if unwelcomed, unreceived. So become a host to this benediction and remain a host for twenty-four hours.

You see a bird on the wing: it is a benediction, it is a blessing. Sometimes a bird on the wing is enough to last one for one's whole life. To see that beauty.... A cloud floating in the sky: it is enough, more than enough. If in your whole life it happens for only one moment -- a cloud floating in the sky and you see the beauty of it, the immense splendour of it -- then that is enough meaning, enough significance. One can live for it. And each moment is suffused with a thousand and one gifts, but we are dull, insensitive, unwelcoming. We have forgotten how to be a host: a host to joy, a host to blessings, a host to divine gifts. So let that become your basic note....

[A sannyasin says: I find surrender difficult.]

It is difficult so don't feel guilty; it is nothing personal. The very process of surrender is the most difficult process. It needs the greatest effort, and it will look paradoxical but it needs the greatest will in the world to surrender. Weaklings cannot surrender; only very very strong people can surrender. It demands strength, stamina. To surrender means to just drop your very basic instincts for survival. Surrender means you are leaving yourself unprotected, undefended, vulnerable.

Surrender is almost a miracle when it happens... and that's why it brings such a great transformation. Because in

ordinary life it never happens. People go on talking about it. Talking is one thing; doing is totally another. But whenever it happens -- rare are the instances that it has happened -- it is a magic. It simply transforms you in a single moment. So it is difficult, it is arduous, it is an uphill task. It is like going to Everest bare-handed, with no support. But if the longing is there, the possibility is there. And I see that the longing is there... and a great longing. I hope your longing will become victorious over your lethargy.
It is going to happen. Just go on remembering it more and more. Don't cooperate with its opposite. And whenever you find an opportunity to surrender, say yes and surrender. It comes slowly. Once you have started saying yes, once you have started enjoying the taste of yes -- because that is the taste of tao -- then you can go into it more and more. Then there is less and less fear and one day you can risk all... but it comes slowly and gradually. Even if only after a whole lifetime it can come, it is worth it; nothing is wasted.
I see that the desire is there, and the desire will grow. It is going to encompass you totally!

[A sannyasin couple have just returned from the West. The woman said that just before they left she fell in love with someone who also fell in love with her. She feels confused about it. The man said he went through many emotions, principally fear, but now he is here he feels all right.]

Good! Good! So you will be all right soon; just wait a little. (to the woman) Man is helpless. There are moments when you cannot do anything; that simply shows helplessness. What can you do if sometimes you fall in love? It is nothing that you have done so don't feel guilty.
You can close your heart, you can repress -- nobody will ever know; even [he] will not know. But you will know, and that is the whole point. You will know that something has happened, that in that moment you were not with [him], that [he] has disappeared from your vision. In that moment

you were with that man; in that moment that man was your world.
Nobody will ever know. You can repress it, you can drop it into your basement of consciousness. It can disappear even from your memory... but it has happened and it will have repercussions. That night you will not be so together with amitabh. He may make love to you but you will not feel there. You may hold his hand but your hand will be cold. You will be somewhere else: you will be following that man in your dreams, in your longings.
You cannot do anything about it so there is no point in feeling guilty. You can simply feel the helplessness. You can cry. You can see the whole helplessness of the human kind -- not only yours, but everybody's. You can understand many things in that moment. For example, if one day [he] falls in love with somebody you will have understanding; you will be able to accept it because what can he do? You will not quarrel about it, you will not nag him, because you know that that happens to you too, that happens to everybody. That will give you a great compassion and great understanding. So when such things happen use those opportunities to go deeply into the human mind, into its ways.
Man is unconscious so your love cannot be very conscious. Your love indicates your unconsciousness, your sleepy state. Only I can love you consciously. You cannot even love me consciously; with me too you have fallen in love. That too you cannot do anything about. But one day through understanding slowly slowly all these things, these complexities, one comes to a point where one becomes more and more aware. Then love is no more a fall -- and when love is no more a fall it has a beauty of its own. Then it is a conscious flow. It is not falling in love: it is rising in love. Then love has wings! Otherwise it is just unconscious lust. It can overcloud you any moment because it is there. So rather than feeling guilty. . .because if you feel guilty you will repress it. The more you repress, the more you will feel for that man. First you will feel guilty about [the partner],

and then later on you will start feeling guilty about him too. Then the guilt will be doubled; it can be multiplied very easily. First you will feel that you have done something wrong to amitabh. Then sooner or later you will start feeling, what about that man? -- you are doing something wrong to him too. You will be tom apart.
[Your partner] used it rightly; he is not harmed by it. It hurts; it is natural. He is as unconscious as you are, so it hurts. One cannot believe that somebody whom one loves can love somebody else. It feels as if something is lacking in you. Why should [you] fall in love with somebody else ? Are you not enough? Something is missing; you are not giving enough love to her. Is she not fulfilled with you? All these ideas arise and they hurt!

(To the man) But in fact that is not the case... that is not the case, and that is one of the basic misunderstandings every human being carries in his mind. When your beloved falls in love with somebody, it does not necessarily show that your love is not enough. It may be just contrary -- that she has enjoyed your love so much that now she has become more greedy about it. When it is so beautiful with one man, why can't it be more beautiful with another?
It hurts when you see somebody who loves you and whom you love, falling in love with somebody else; you cannot believe it. But my experience is that if you have loved the person, the idea for variety is very natural in the mind. You have loved her and she has loved you.

(to the woman) He felt hurt but he is perfectly okay now. He looked into it; that fear is there. We live out of fear; that's why we don't really live. How can you live out of fear? Out of fear one simply pretends to live. Life happens only when there is fearlessness.
(to the man) You can only love [your partner] and [she] can only love you when there is no fear of losing each other. If it is going to happen, it is going to happen. If tomorrow you are going to separate, tomorrow you are going to separate.

Only then can you love today. The more insecure tomorrow is, the deeper will be the possibility of love today, because one never knows: this may be the last day. If tomorrow is secure -- and out of fear we make it secure: that she cannot leave you, that you cannot leave her, that you have made such arrangements that it is almost impossible to leave -- then what is the hurry? Why love today? tomorrow or the day after tomorrow you can love -- you can postpone. Out of fear we create security and out of security we start postponing as if there is no hurry, love can wait.

My approach is that life should remain insecure. That's what she has shown to you: that she can go some day. And she has shown you one thing more -- that you can also go away from her, any day. Everything is always possible; there is no way to make things secure. Then what to do?

There is no need to make them secure; let insecurity remain as it is. While you are together love each other as much as you can. Tomorrow is uncertain so don't postpone it for tomorrow. Sufis say, 'Live every day with two ideas in your mind: one, as if this is going to be the last day; and second, as if you are going to live one thousand years more.' These two thoughts together, that creates a great balance. So no need to feel guilty. Drop it! Try to understand the whole thing: if it has to happen it has to happen.

But I don't see that it has to happen. It may have been just a vagrant thought, because between you two so much love exists that it can only be a vagrant thought. A breeze came and you got into it. So don't become worried about it. And rather than hiding it from amitabh open your heart to him and let him open his heart to you. Rather than fighting about it, help each other to understand human frailty. You will become stronger and you will come closer.

There is no need to be confused. Just first try to understand the whole thing that has happened; help each other to understand it. Then if it still remains, nothing to worry about! But don't make it a burden on the head; don't think that you have done something wrong. Once that idea is dropped things will be easier and confusion will disappear.

And even if you feel, after three, four weeks that the mind is hankering, then invite the person. There will be one more sannyasin! Right ?

[A visitor says: I was just thirsty, and I came to you.]

Do a few groups. First do the camp and I will suggest a few groups. You are going to stay! The first group you do is centering and the second is tao. Do these two first and then we will see. You are going to be trapped!...
Yes! You yourself are asking for it! It is on the way! Think about sannyas. Mm? just think about it; it is coming. It will be of great help. First listen to me for a few days, meditate, and then do these groups. Any day that the idea starts coming with great intensity, come back. You are thirsty... and I have the water to quench it!

[A visitor says: I feel the conflict of surrendering to you and sannyas very strongly. I feel both sides very strongly.]

Mm mm! If the idea has arisen it is going to happen. Just wait a little; there is no hurry. Don't force it, there is no hurry. Because it is coming on its own, so why force it? Surrender is always difficult... but it is the only way to relax. In fact what you are surrendering is just your shadow. It is not your being that you surrender; the being cannot be surrendered. It is only the ego that is surrendered -- and the ego is not you. So the ego creates all kinds of troubles. The ego will argue to try to convince you and say that this is wrong, you will be losing your independence, this and that .... And you don't have any independence, you don't have any freedom!
You are surrendered to the ego. You are surrendered to the idea that you are somebody. Now only that idea -- that you are somebody -- has to be surrendered in sannyas. A sannyasin is a nobody. A sannyasin accepts that he is a nobody, that he is no more on any ego trip, that he has

dropped out, that he is no more ambitious, that he wants to live a simple, ordinary life... that he just wants to live. Surrender to me is not really surrender to me. This is just an excuse. . .I am just an excuse to help your ego drop. It is not that you are surrendering to me. What will I do with so many egos? That will be unnecessary junk! Mm? you get rid of it and you throw it at mc and. . .what am I going to do with it? It is just an excuse. When you surrender I don't gain anything, nothing comes to me. But because you can love me you can risk surrendering.
One day you will understand that you have not surrendered -- it is just that the ego has disappeared in the name of surrender. And for the first time through surrender you become yourself. I am here to give you to yourself.
So sannyas is going to come. Just be here, float with my people, sing and dance, do a few groups.

[A sannyasin couple ask about their relationship. The woman says that sometimes she feels very negative and others very ecstatic. The man said he has invested much energy in staying together. In the Tantra group he completely disappeared, also someone else he loves is coming to Poona. He doesn't know what to do.]

Don't do anything! Mm? -- just let go, and whatsoever happens is good. Stop controlling, managing, manipulating. Don't try to manufacture your future: just live in the moment. Whatsoever comes, accept; if nothing comes it is perfectly good. When there is nobody to love, meditate, when there is somebody to love, forget meditation and love! That's why I always give both the things to you -- love and meditation -- so at least one will always be there! Just relax, otherwise you will create much tension, unnecessary tension for yourself.
And you are changing. At this moment, creating any tension will stop your growth. Something is just on the verge of happening. Now, small things can distract your mind, your being, so be perfectly at ease. Don't think of the morrow;

today is enough. If she is there and she is loving, good. If she is angry and not loving, say good-bye and move.
Don't live together. Be alone so you remain free. If another lover comes, perfectly good. And don't hide from anybody. Simply say that you are relaxing -- relaxing in everything. If three, four women surround you, it's okay. You are not going to even choose and decide. Just relax! At this moment let-go will be of great help to you.
(to the woman) And for you: the love is there, as much in your heart as it is in his, but you have to learn one thing -- that love need not become a clinging; it can remain a free gift. It is totally different world when love is a free gift. There is no need to make any contracts. If you are feeling loving and he is available, love him! Don't miss your ecstasy: let it be there! When you are not feeling like loving, forget about him! Then don't go on clinging because you love. Don't torture him and don't torture yourself.
And always remember: when you are loving, maybe in that moment he is not in a good mood of love; then forgive him. Don't be angry because we cannot expect, and we cannot order love. Because of this idea -- that when one is loving the other partner has to fulfill it -- love has become false. If the other is not feeling like it in that moment, what is he supposed to do?
If he says no, you feel hurt. You are really in love in that moment and he will not like to hurt you. If he says yes, the yes is false, and that yes is not going to satisfy you. If he says no you will be unhappy; if he says yes you will be unhappy... and these are the only two alternatives. Many people decide to be diplomatic; they say yes and they don't mean it. When they say yes and they don't mean it, you are not satisfied. You see the pseudoness of it; it is so clear. Nobody can pretend love, and when I say nobody I mean nobody; nobody can pretend love. If it is there, it is there. It shines! It is so loud. It has a different vibe to it. When it is not there you can shout 'I love you' but your eyes don't shine. You say one thing; your face says another. You pretend one thing and the whole body rejects it and negates

it. That is not fulfilling. Remember there is no obligation on the other's part to be loving when you are feeling loving. There is no natural mechanism to make it happen together. If sometimes it happens, beautiful; if it doesn't happen, it can't be helped.

So when you are feeling ecstatic and loving, just tell him that you are feeling ecstatic and loving. If he is also available in that moment, then you can meet and move into that space. If he is not available, forget about it; don't feel anger. If he says that he is feeling love for somebody else in that moment, then don't feel hurt. There is nothing to feel hurt about!

Then love becomes a play. We have made it too serious, mm? -- that's why it has become ugly. We have made it almost business-like, legal, a contract. Love is a play. Lovers again become children; that's the joy of it. They forget their adultishness; they again become children. They start playing with each other's bodies; they start enjoying small things which don't mean much. That's why lovers need privacy, otherwise others will think they are mad! What are you doing? -- grown-up people holding each other's hands and looking ecstatic?! And what can there be in the hands? -- only perspiration! Hence privacy is needed, mm? because you are going back to your childhood days; you are becoming innocent. You are again becoming a child on the beach -- running here and there, collecting seashells and coloured stones... running after butterflies, collecting wild flowers. Again you are back in that world of innocence.

It should be playful, and when it is playful there is no question of jealousy. He can play cards with you; why can't he play cards with somebody else? There is no problem! He can play chess with you; he can play chess with somebody else. You don't feel jealous. You don't go to the court and say that he is playing chess with somebody else.

So love is nothing but playing with your body energy and somebody else's energy. It is a sheer joy! Sometimes he is playing with you; sometimes he wants to play with somebody else. Perfectly good! He is not rejecting you.

There is no rejection in it; don't take it as a rejection. That is a misunderstanding. Then you feel angry; you want to take revenge, and then everything becomes ugly. The playfulness is lost; love has become serious. Then it is more war-like than lovelike. So when you are ecstatic, good! Go to him, find him, search for him.... And there is no need to hanker only for him. If you feel ecstatic with somebody else also there is no need to feel guilty.

I would like to create a commune of love where people are very very playful about love and there is no commitment as such. And, i'm not saying that you cannot remain with one person forever. You can, but there is no commitment as such. If it happens, if every day you feel ecstatic with him and he feels ecstatic with you, then it is perfectly good; let the game continue. It may continue for your whole life, it may go deeper and deeper -- the more you come close the deeper it will go -- but there is no commitment. If tomorrow morning he simply says good-bye to you, you will not feel hurt and rejected. You will say, 'Okay! I'm grateful for all the joys that you have given to me'... but there is no bitterness in it.

Both be playful. No clinging, no ideas of husband and wife and things like that. These are all neurotic ideas. They have driven the whole humanity mad. I want you to be very very un-neurotic. Just go into any family and wives and husbands are neurotic. It is so difficult to find a psychologically healthy family -- almost impossible; it doesn't exist. And all children are brought up by neurotiC couples so those children become neurotic from the very beginning.

My commune has to become absolutely un-neurotic about everything. Innocence should be the only law and playfulness should be the only attitude.

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #14

Chapter title: Meditation is manure for man

14 October 1977 pm in Chuang Tzu Auditorium

Deva dwara: door to the divine. And become one! Everybody has the potential to become one. The potential just has to be transformed into an actuality; the seed has to become the tree.
And nothing much has to be done because we don't make a seed a tree. We simply find the right soil, put the seed in the soil and it grows. Go on watering it, cooperating with it, protecting it, while it is tender and young. And once it is grown Up there will be no need even for watering. It will be strong enough to protect itself. Meditation becomes the right soil to grow in....

[A sannyasin says that he has no love in his body for anyone. I feel like a corpse... he has been this way from his childhood when he remembers never having any affection from his parents. Osho agrees that that may be the cause but that need not be an excuse for remaining the way one is. Don't throw the responsibility on them, Osho says, adding that that is what the christian church with its fable of adam and eve, and later freud with his psychoanalysis, have done. Know the cause, says Osho, but knowing the cause doesn't help. The real problem is how to change the situation. Love can be brought into your being... because it is there! It is like a small spring. Maybe the parents have not removed the rocks around the spring so it is not flowing. Those rocks can be removed. I can remove them; my sannyasins can remove them.
Let this be your family... and you cannot get a better one! You cannot find more loving people anywhere.]

While you are here you have to leam to love. But you have to come out; nobody can bring you out. If I try to bring it out or to force it upon you, you will shrink even more deeply into your being; you will start hiding there. You have to

come on your own.

The situation is here; it can happen. And it has to happen, otherwise you will remain miserable your whole life. And the older you become, the more difficult it will be, so you have to do it fast. Don't lose any moment and don't make any conditions. Just be loving around here. Experiment, explore. People are beautiful phenomena. To explore a person -- a man, a woman -- is to explore the deepest reality. To explore a man or a woman is to explore god, because god is residing there in each shrine, in each temple, in each body. If you miss love you will miss god too because it is only love that takes you to god; there is no other way.

[The sannyasin says he has done some groups in the West but keeps falling back into his old ways. He gets a lot of love from his wife, otherwise it would be impossible.]

The question for you is how to love, not how to get love. It is good that you have a loving wife but that is not going to help. That may even make you lethargic -- because you are getting love. You can settle: there is no need to love because she is loving and she goes on loving. It can even become a kind of ill investment. If you see the point that she is so loving because you are so dry, desertlike, you can even become afraid of losing your Dryness. If you lose it, who knows whether she will love you any more or not? She may be loving you so much because you are such a desert. So a fear can come into the mind.
But if you remain passive and she goes on pouring love, then what is the need to come out? -- there is no challenge. You have to bring the other quality which is very very necessary. You are not to remain passive; you have to become active. You have to take the initiative; you have to give love. Otherwise you will become a beggar. You will be dependent and your wife will also become dependent.
She will feel very good because you will be dependent on her and she can be perfectly at ease about you. She will

never be afraid about you, because you cannot love so you will never go to any other woman. And who is going to love you? For what? So she can become very very comfortable in it. That's a beautiful arrangement! For her you are not dangerous as husbands are. There is no need to feel jealous; nobody is going to compete with her. It is a good arrangement for her, very economical, and it is a good arrangement for you too and very economical. You need not give; you simply get. People give love because they get only if they give.

Your wife is spoiling you. She goes on giving to you and then there is no need for you to love. You have to come out of this lethargy and passivity. It is not good to go on receiving without giving. Then you will owe so much to her that you will be burdened. It is better to keep the balance. But it can happen...

The first group you do is centering, the second group is prema, and the third group is samarpan. These three. I will go slowly....

Encounter can help but only at a later stage. First I will give you very very soft energy groups so your energy starts moving a little bit, and then cathartic groups so energy is turned into aggression. And then something like tantra where energy can become love; this will be the process. And there is no hurry. It is better if three months are there to go slowly, step by step.

[A sannyasin said he had an experience similar to when he nearly went crazy some years ago. He was with a woman he loves. They were only touching, and he disappeared like once when he was on acid.]

Nothing to be worried about, mm? If you are afraid of it, it will always create trouble for you and whenever you go deeper it will come: either by acid or by love or by meditation. Whenever you cross that boundary of depth it will come again. You have to drop fear and go into it. Let it be. For once have the whole taste of it.

You can do one thing: just take [your girlfriend] to the river bank. sit there together in silence and let it happen. Tell her that if it happens she need not be worried. I think it will take at least forty minutes. You will go really crazy for those forty minutes but then you will come out of it for the first time really sane and then it will never happen again.
If you don't allow it, it will hang around you. Anything incomplete is never good; it is very destructive to the system. Let it be completed. When anything has been completed you get rid of it and you feel unburdened; a rock from the heart will disappear. So you can take her to the river bank. Go to a silent space, be there together, be very loving and let it arise. And when it comes this time don't escape from it, don't avoid it, don't get frightened. Welcome it, embrace it, go into it. But make her alert beforehand.

[The sannyasin says: It's the same with her too.]

She also goes crazy? Then it is perfectly good! Then there is no problem at all. I was worried about her, mm? -- because if she remains sane and you go insane, she will get into trouble! If she also goes insane then it is perfectly good.
Go any day and report to me afterwards, mm? It will be good; nothing to worry about!

[Another sannyasin says he finds it impossible to ever be spontaneous because his mind is always jumping ahead and programming what he will do, what he will say. It thinks it is so clever, and that it knows everything!]

No, I will make it puzzled and confused; don't be worried! It will drop. Just do a few groups and it will be gone. Life will become so unpredictable you will not be able to jump ahead -- no!
Yes, it is a part of the intelligent mind: it goes on ahead continuously. But then it loses much; the joy of exploration is gone. And if you know from the very beginning what is going to happen, when it happens it is already old, it has no

newness in it. With this constant thinking you go on missing the present and when the future comes you miss that too because that mind says, 'We knew it already.'
You go on rehearsing. This happens to many people, but nothing to worry about. We have arranged things here in such a way that we destroy intelligence! Soon you will be completely dumb -- just wait!

[A sannyasin was in the bioenergetics group here tonight. He says he has some problem with authority -- with Osho and also with the leaders in the groups here.]

You do whatsoever you feel for a few days. If you have some resistance to authority, then for one month Just do whatsoever you feel like doing. Whatsoever you choose you do, and whatsoever meditation you like, you do....
You choose for one month, mm? because if you don't feel good being told... Nobody here is interested in telling you to do anything. I don't enjoy suggesting you do this. This is only out of my concern for you, that's why. There is nobody interested in making you do anything.
For one month you be completely free and do any group that you like, any meditation that you like. If something starts happening, perfectly good; if nothing happens then you can always ask me. But then it will be absolute and whatsoever is told you have to do.
First try on your own. If things fit, perfectly good; that's what we want. If they don't fit then you can ask me, mm? Good!

[Another sannyasin describes an experience during an exercise of her head blowing off, which continues when she does Dynamic. She explains she left the convent where she was a nun to found a commune, which failed. She only came to Osho to learn how to set up her own commune.]

You will go mad if you do that!

Mm! because nobody is doing anything here! If you try to figure it out you will never be able to. What is happening here is not anybody's doing: it is just a happening. It is a very crazy affair! So if you try to figure it out and try to remember things you will go mad and nothing will happen out of it. Don't be worried about that.

And that is my feeling too -- that you are not totally with me; that's why you have been missing. For example, this disappearing of the top of the head would have become a satori for you if you were with me. Rather than fainting you would have entered into satori. But because you are not with me you missed the point. It would have become one of the golden doors for you. Something has opened. You may have lost your head forever!

And when the head is lost one becomes absolutely natural, spontaneous. One lives herenow; there is no past, no future, because they are all in the head.

If you are totally with me only then will there be the benefit. Otherwise you will try hard and things will happen... but still nothing will happen. And sometimes they can be harmful too. Mm? if you are with me, the same thing will have a positive effect. Because you are not with me you got frightened. The fear became so deep that you could not see what was happening. The fear became so deep that you lost your vision for the whole day; you became unfocused.

If you were with me you would have become focused inside. On the outside you may have remained blind for the whole day -- that is not the problem -- but for the first time your eyes would have seen inside. That would have been a one-hundred-and-eighty-degree turn in your life; you would have encountered yourself. And that's what we are working for... but you became frightened; out of fear you fainted too. And now the same is happening in Dynamic....

You have to leam to be totally with me, and your commune and everything else will take its own care; don't be worried.

If you are totally with me you need not remember what is happening here. You will know and then you can do it anywhere. That will be far better, because you will know the

inner functioning. Otherwise you will collect only outer data and outer data is not meaningful. If you are totally with me you will know what is happening here, and once you know it you can make it happen anywhere.

Otherwise, what happens is that you see somebody playing on a sitar and you watch everything and you know how many strings are there. You count them and you write it down. You observe how long the instrument is and you write it down. The weight of the man, the age of the man who is playing, and everything you will collect, but you will miss the real thing. Because these are irrelevant! The real thing is the man -- the inner man -- his absorption in music, his being completely lost in it. That is what is creating the benediction, the beatitude. It is not the sitar; that is just the outermost fringe of the phenomenon.

There is a famous story in India....

A king wanted his daughter to be married and he wanted the best man available in the world, so he found the most mathematical, scientific man in the court. He told him, 'Go -- you are the right person. These are my requirements: my son-in-law has to be twenty-six years of age -- my daughter is twenty-two -- this height, this colour hair, this much education...'

The man noted down everything and then he went. He could not find a man of exactly that age but he found two boys each thirteen years of age. He was a mathematician, so he thought 'That's perfectly good! If you cannot find a man of twenty-six, why not two boys of thirteen? That will do! It comes to twenty-six.' And they were exactly right in all the other details. That's what happened. He brought those two boys to the court. The king was puzzled. He said, 'Why have you brought these boys?' The mathematician said 'It is absolutely the right thing to do because according to my calculations they are absolutely what you require. Only one thing is missing -- that I couldn't find a man of twenty-six years of age.'

That is what will happen to you! You forget about that. While you are here just be with mc and you will have that feel and

you will be able to do something. If you want to raise a commune, this is the best place to leam. And this is just coming up, so you can leam it; there is no problem.
But, be with me!

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #15
Chapter title: Flying soul-o
15 October 1977 pm in Chuang Tzu Auditorium

Anand means bliss, ramraj means the kingdom of god: bliss, the kingdom of god. It is within you. The sky that I was talking about just now is within you. And the eagle I was telling you to become is your very soul. The soul is really confined, very much confined because the body is very earthbound. The soul is a bird of the sky; the body is like a burden around it. It goes on gravitating it towards the earth, it does not allow it wings. The body functions like a cage... but the soul can be free of it.
Just a little more awareness and you can spread your wings. Then the body is no more like a prison. It becomes like a resting place when you are tired of the sky. And naturally, one tires. The excitement of it is exhausting. One cannot bear the ecstasy of it for long; even for moments it is too much. Then you can come back to the earth, rest in your body. It becomes a shrine, a nest.
But right now, the way people live, the body has become a cage, an imprisonment, a kind of bondage. It should not be so. And remember, the body is not at fault; it is our consciousness that is at fault. It is we who have not understood the whole situation, who have not faced the whole situation, who have not looked into all the possibilities and potentialities of our being. The responsibility is not of the body. I am not anti-body I am all for the body -- it is a beautiful nest -- but if you are unconscious it becomes a prison. Because of your unconsciousness it becomes a

prison. Then you don't know where to go, how to go, how to fly.

Have you not observed it? -- that many times in dreams you start flying ? It is very rare to find a person who has not been flying in his dream some time or other. If you ask the freudians they will attach some sexual meaning to it; they will say that flying is phallic. That is nonsense! Flying is a very very natural desire in the innermost core of humanity... because we don't belong to this earth. We are strangers here, outsiders. We have made our nest here but it is only an overnight's stay; in the morning we go.

So the dream of flying is not phallic: it is not a kind of thirst to enter the woman. The sky is the woman, the vagina, for the freudian, and flying and entering the sky is nothing but a sexual penetration. This is nonsense, just absurdity! Yes, sometimes it can have that meaning but it is not necessarily always so. A very very sexually perverted person, a very very sexually repressed person may use this symbol in a sexual way, but the symbol itself is absolutely spiritual; it has nothing to do with sex. It can be used.... For example, anything can be used for anything else. I can hit you on your head with this mike and I can kill you, but the purpose of the mike was not that. It was not meant for that purpose; it was not made for that purpose. The people who manufactured it had not even thought that a man can be killed by it.

The symbol is purely spiritual. It simply says again and again through the unconscious to learn flying. Become an astronaut, become a soul-traveller. In the interpretation of this dream it is not only freudians who are in the wrong, many other people are too. For example, this reaching to the moon or to mars and other planets in the future, that too is a misinterpretation of the human desire to go there, above the clouds. Even a small child starts asking for the moon, wants to reach the moon. Those small hands reaching for the moon are really a symbolic desire inside to go beyond, to go on to the transcendental.

So become an eagle, a seagull... and you can do it. Let this be your meditation, your special meditation. Do other meditations but make this your special meditation, especially for you. Whenever you are sitting, become a seagull or an eagle or whatsoever you want to become, and start flying. Soon you will see that you are really passing the clouds. You will feel the wetness... you will see the sun, you will feel the rays falling on you. You can go on and on... and get absorbed in it as much as possible. This is going to open the door of your inner being!

[The sannyasin says he has done many years of primal screaming, creative movement, gestalt, psychotherapy, massage.]

Mm! you have really done a lot; that's why you look prepared. That screaming and gestalt and the massage -- everything has helped; it has brought you to me. You have come very much prepared. Just a little push and you will be lost forever!

[A sannyasin says that he has very low energy, he has shattered his energy with academic work, and through concentrating on things. Osho checks his energy.]

Good... very good. Yes, it is shattered, but nothing to be worried about; it can be put together. The centre is intact; just the periphery is shattered. If the centre is shattered then it becomes very difficult; then it takes a long process. But if only the periphery is shattered there is not much of a problem. Within months it will be settled. Your centre is perfectly intact and you have come at the right time.
The so-called academic work can be very destructive because it gives no nourishment to the heart. The heart is the centre and the so-called academic work revolves in the head. The head can become too heavy. The head has its place but it is not the whole; it is just a tiny part. It is not

the master; it is the servant. When the servant becomes the master there are going to be difficulties.
The heart is completely by-passed by the universities and the colleges and the schools. The heart is ignored, knowingly, because the heart is illogical. The heart is dangerous; no university can contain it. The heart has its own way of looking at things. It is very individual, and the so-called knowledge depends on the collective, not on the individual. Love is individual; law is collective. Consciousness is individual; things are collective. You can see my body but you cannot see me. You can see this chair but you cannot see who is sitting on the chair. Logic avoids the heart; it is too much for it. Logic cannot touch it, cannot tackle it.
But once the heart is denied, once the heart is neglected, then you start becoming lopsided; you start losing contact with your being. Fortunately it is not destroyed at all. It is there, ready to take the throne back: it can again become the master. And that's my whole work here: to deprive the head, because it possesses something that it should not possess.
The head is not the true owner of your being. Only the heart can be the master. And when the head follows the heart it is a beautiful servant, tremendously efficient. When it becomes the master and tries to overrule the heart, then it is a very dangerous thing. But it will happen; nothing to be worried about.

[The sannyasin says he has done many groups, but so far nothing has really worked.]

Now I will work... I am going to work! Don't be worried, mm? Methods don't work without a master... because methods are not so important. In the hands of a master an ordinary method becomes immensely important. A great painter can paint even by fingers; the brush is not needed. His very touch is creative. When buddha was here vipassana used to work. It was not the method really, it was his

presence. But people can't see his presence; they only see the method.
Just the other night one australian sannyasin was saying to me that she is here only to see how my commune functions and how my new commune is going to grow, because she wants to create a commune in Australia. Now, she is going to be in trouble. This is a crazy place! You cannot learn anything, and even if you do... She is collecting: she says she is looking everywhere and collecting data about how things are working, etc. She will collect material but it is not going to work because I will not be there. She will be a technician. She will take care of the superficial and the essential will be missing.
Just do a few groups here; within three months it will be gone. You can drop it right now; now it is my work. I will see to it that it is gone. You need not carry it, you need not think about it. Mm? that is the meaning of sannyas: you can give your troubles to me. I have none of my own so I can take everybody's troubles. They keep me occupied!

[A visitor asks: Can you help me to love?]

Certainly! That's the easiest thing to do, because love is so natural. Just a few rocks on the way have to be removed. Everybody brings infinite love energy into the world... it is an unending spring, but there are a few rocks which have to be removed. Those rocks are protective in the beginning -- that's why they are there -- but they have to be removed. Those rocks are like the hard shell of a seed. That hard shell protects the soft element inside. It is protective, but if it becomes too protective and does not allow the sprout to come out it is dangerous.
So everybody is born with love and born with a few rocks around the love as a protection. Those rocks can be removed, will be removed. Just don't cling to those rocks! That's the whole crux of the matter. Cooperate with me and they will disappear... even if you cling a little bit, you can afford it. They will go!

What about your sannyas? Become a sannyasin. That will be the beginning of cooperation from your side. Mm?
Come here... come close. Close your eyes, and just become a small girl nearabout three years of age. I would like to initiate you into sannyas when you are three years of age, because that is the right time to begin anything. So go back, go back, go back... and become a small child.

Prem means love, rani means a queen: a queen of love. And that's possible -- be open to it! You are carrying great love in your heart. In fact that may be causing your problem: it is too much, and you are afraid. If you allow it, it will flood you... it can create a chaos. People who have only a small amount of love in their hearts are always able to manage easily; they look very loving. But people who have really great resources of love are always afraid. Once allowed, it can drive you mad. But here around me madness is perfectly okay! (laughter) You can go mad and I will take care. So go berserk!

[The new sannyasin asks: Is being a sannyasin a contradiction to being with Jesus Christ?]

No, not at all. In fact you cannot be with jesus christ without becoming a sannyasin! Right now that is the closest link possible with Jesus Christ! Jesus is here... all over the place! The vatican is just empty. You can go through me and find Jesus.
Good, good!

[A sannyasin couple ask about their relationship. The man had become involved with someone else and the woman was suffering from jealousy. The man says he realised he liked the power of the other feeling miserable. She said she realised she did not want to be miserable any more, she wants to be happy.]

In fact attachment is a barrier to love. People have the wrong notion: they think that attachment is love; it is not. Attachment is just the opposite of love. Attachment is fear, not love; attachment is possession, not love. Attachment is a kind of politics, diplomacy, strategy, but not love.

Love need not be attached. And if this understanding is coming to you -- that you are tired of attachment -- then drop attachment. That is not a step in dropping love; in fact that is a step in growing towards love. But the mind is very much confused about love and attachment. One has to be very alert, only then can one remain loving; otherwise attachment settles. And it gives trouble, it creates misery. When attachment creates misery you start getting tired of attachment, then naturally of love too. Then one becomes afraid of love because one sees if you love, attachment comes in. They are not necessarily connected; they are only connected in our ignorance, in our unawareness. They are not connected themselves, they are poles apart. In fact it is a miracle how we manage them together in the same bed! They are not bed-fellows; they cannot be. They are not a couple. Attachment is poison to love.

If you can drop attachment, then give it a try again. There is no need to separate. Just drop attachment, be friends, be loving. Give it two month's more grace! But this time no jealousy, no conflict. If he goes to some other woman, say good-bye and welcome him when he comes back. Don't ask him where he has been and what he is doing; that is none of your business! (to the man) If [she] goes to somebody else and is happy, you need not be worried about it; in fact you should be happy that she is happy. Love would like the other to be happy wherever the other is happy. Love bestows happiness on the other.

And it was a great insight that you came to last night -- that deep down you somehow wanted her to be sad. That is violence -- that is not love -- but that's what goes on. We go on saying that we want to be happy and that we want the other to be happy, but deep down we want the other's happiness only in reference to us.

You would have felt happy if she were miserable because that would really give you power -- that she cannot live without you, that she cannot exist without you, that you are so important, that you are so significant. But she was happy... and this was going to be the last day: I was going to separate you today! It was going to be a divorce -- and she was happy. That hurts.
Two months more! But in these two months, no jealousy.... And it is only a question of two months. If you create any trouble, divorce again!

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #16
Chapter title: No 'I' can see god
16 October 1977 pm in Chuang Tzu Auditorium

Visarjan means dissolution, dissolution into the divine, immersion in the divine, the state of being lost....

One has to learn how to disperse oneself, how to come to a point where one is not. Only then god is. You and god cannot exist together; that's not possible. That's why so many people go on missing god -- because they are asking for the impossible: they want to remain themselves and they want to see god. God can be seen only when you are not. That nothingness can encounter god, not you.
So the whole process of sannyas is the process of visarjan, dispersion. Slowly, slowly, one loses, goes on losing, goes on losing. The more one loses, the more one understands how beautiful it is not to be. Then more courage arises, a little bit more. One goes a little deeper and a little deeper, and one day the final risk, the final gamble: one simply jumps and disappears. In that very moment there is god. That moment is god.

Deva means divine, rasila means juice, juicy. And the juice that runs through our veins is divine, the blood that runs through our veins is divine. Dust is divine... all is divine. One has to start enjoying this; then more juice comes. One has to start sharing it. The more you give, the more you are given.

Another name for that juice is love. When you give love, new energies start flowing in you. That's why whenever somebody falls in love they start feeling young again. Whenever love is stuck and the doors are closed, one starts feeling old.

Let love flow more... and don't be a miser. Because this is the paradox of life: the economics of the divine is just the reverse of the economics of the world. In the ordinary economics if you don't hoard you will not have; m the divine economics if you hoard you will not have. In the ordinary economics if you don't give you will have; if you give you will lose. In the divine economics just the opposite is the truth: if you give you will have; if you don't give you will lose. That's what jesus means when he says: Those who try to save their lives will lose them. The loser in the divine game is the winner... the defeated is the victorious. And he who is nobody is all. Nothingness is fullness.

So go on giving to everybody and anybody. There is no need to make any conditions. Never say that you will give only when this is fulfilled: never give with conditions. To give with conditions is to destroy the whole beauty of it. It is immensely beautiful when it is unconditional. When you enjoy giving, when you are not giving in order to get, you get, you certainly get; you get a thousandfold. That is another story.... So let this juice that you are carrying in yourself, flow. And don't confine it to your husband, to your children only. Give them as much as you can but don't confine your love; there should be no limit to it. Don't confine it to your race, religion, colour, the country. Don't confine it! Love is god's gift: it should be given to all. It should be given not only to persons but to things too.

Once you have learned the secret -- that the more you give, the more it comes, and you go on becoming younger and younger and you go on becoming fresher and fresher, and you go on becoming livelier and livelier -- then you have stumbled upon the greatest secret of life, the key. It can open the door of the ultimate. Love is the key for the door to god.
And in India we call it 'ras' -- juice -- because it is really the sweetest taste possible. And it is not only a taste on the tongue... it is the taste that spreads all over your being, to every cell of your being. You become suffused with it. Every hair on your body starts tingling with it. It is a thrill that goes through and through. Every fibre of your being starts dancing in it. That's why we have called it 'ras', juice.

Let sannyas be your resurrection. Come here! This will be your new name... and a new beginning; a new birth. Forget the whole past as if it has never existed -- as if you have seen it in a movie or you had heard about it from somebody else. Disconnect yourself from it. Yes, it will remain there in the brain cells as a memory but let the psychological memory of it disappear. And those two are two totally different things....
The brain carries a memory just matter-of-factly, like a mechanism, like this tape recorder will carry what I am saying to you. But the tape recorder is not involved in it. If you efface it, it will not cling to it. If you want to record something else, if you want to replace it, if you want to change it, it has no personal involvement in it; it is just a mechanical thing. The brain goes on recording things mechanically.
The real problem is with the psychological memory -- that you get involved in it. Then things go on and on hanging around you, and the load becomes heavier and heavier every day, because each day many more memories are happening.
A child comes into the world weightless, and an old man dies carrying a mountain on his heart. There is no need. One

should learn to die like a child; one should go as one comes. One should go absolutely light, weightless. If that is possible -- and that is possible -- then life has been meaningful. Then you were not destroyed by your experiences: you remain transcendental to them.

This is the beginning of sannyas: go on unburdening every day. Never get psychologically involved in the past. A man who lives in the past, lives not, because how can you live in the past? It is gone and gone forever, and there is no way of bringing it back. Nothing can be done about it: you cannot add anything to it, you cannot take anything out of it. You cannot undo, you cannot redo. Nothing can be done so it is utterly futile to put any energy into it... and much energy is involved there. As I observe people, nearly ninety per cent of their energy is involved with the past. Release that energy from the past; get out of it.

That is the symbolic meaning of sannyas. It will help you. The change of the name, the change of the dress will simply help you to look into the mirror again and ask: 'Who is this man standing here?' You will have to start learning again. and this time of course you can learn far better than you did the first time. Now you will be more conscious. You will not commit the same mistakes again, you will not repeat.

So when I say to drop the past, I mean that from now onwards. that is going to be an everyday thing. Every night before you go to sleep, finish that day. It is finished in existence; now it is futile to carry it in the mind. Just be finished with it. Say goodbye to it.

If something has remained incomplete in the day it is difficult to finish it. Complete it, complete it in the mind. You were passing on the road and you saw a beautiful woman and you wanted to hug her. Now that cannot be done; something hangs incomplete. Before you go to sleep just look at the whole day and see what is incomplete. Complete it psychologically: hug her. Relive that moment, hug her in the mind, thank her and be finished with it! Don't carry it incomplete. Only incomplete moments are carried. They hang, because each experience wants to be complete.

There is an intrinsic mechanism in each and everything that compels it to become complete. A seed wants to become the tree, a child wants to become a young man, the unripe fruit wants to become ripe, and so on and so forth. Everything wants to complete itself; it has a built-in urge to complete. And that is so about every experience.

You wanted to hit somebody and it was not feasible, not practical. It would have cost too much and you were not ready to lose that much. Do it before you go to sleep. Let there be half an hour every night, and that will be your meditation: go on finishing. Start from the morning and finish everything that has remained incomplete. You will be surprised that it can be completed. And once it has been completed you will tall into sleep. By and by you will see that dreams are disappearing, because dreams are a mechanism, a natural mechanism to complete things... but then things are completed very unconsciously.

In a very very primitive way the dreams try to complete what you are not doing. Dreams are great helpers; they complement your existence in many ways. You wanted to hug the woman: you will hug the woman in the dream but it will be an unconscious thing. Maybe in the morning you will forget about it, you may not remember it. The mind that wanted to hug is the conscious mind and the mind that hugged is the unconscious. They may never meet; the message may never be delivered. There are a thousand and one barriers for the message to reach.

So in the unconscious it has been completed but in the conscious it remains incomplete. A hankering and a longing goes on and on. There are many things clamouring for your attention and this load becomes bigger and bigger every day and then it is almost impossible to finish it. From tonight start finishing things every day. And within two, three months your dreams will start completely disappearing. When dreams start disappearing that is an indication that meditation is working.

I am not interested in analysing dreams; I am interested in helping them to disappear. That's the difference between

psychoanalysis and meditation, between the western psychology and the eastern psychology. For nearly three thousand years we have been working on how to help dreams to disappear. Once dreams are gone completely you have a clarity, your mind is unclouded, but the way to help the dreams go is to complete things consciously, otherwise they will be there.
If you have completed things there is no need for them to be there. Then the sleep becomes deep sleep -- what in yoga is called 'sushupti' -- a dreamless sleep. Patanjali says sushupti can become samadhi. It is just on the verge of it. Yoga divides human consciousness into four states: the waking, the dream, the sleeping, and the fourth... and the fourth is below the third. When dreams have disappeared and you are perfectly asleep, everything is silent, utterly silent, then there is a possibility of slipping into the last substratum of your being.
So this is your special meditation that you have to continue....

Sahaj means of its own accord, and ananda means bliss: bliss that comes of its own accord bliss that comes spontaneously, bliss that comes uninvited, bliss that comes unawares, bliss that comes and cannot be brought, bliss that happens but cannot be controlled, cannot be managed, cannot be provoked. Nothing can be done about it: you have to be in a state of non-doing, then it happens. It is a happening. There is no way to do anything for it The doer never achieves bliss because the doer remains in the ego. The non-doer, the state of non-doing, just a passive silence, awaiting, with no effort for anything whatsoever... in that relaxation, it happens.
It is called 'sahajananda'. And that is possible...

Ananda means bliss, blissfulness, neelamber means blue sky: blissful blue sky. Blue is the symbol for depth. The sky is not really blue; it looks blue just because of the infinite depth.

Neelamber is one of the names of Krishna, because he is as blue as the blue sky.
So the first thing: abysmal depth... and one has to disappear into that abysmal depth. It is not like falling in that depth, because if you are falling then the depth cannot be very much because you are there; you will make it shallow. Going into depth is more like disappearing. It is as when you put a cube of salt into water and you don't know where it has gone. It has started disappearing, and a moment comes when it is nowhere to be found. But you can taste the water and it will be there.
Buddha was asked, 'Where will you be when you are gone from the body. Because this is your last incarnation in the body; you will not come back again to any womb. Where will you be?'
He says, 'Taste existence and you will find me there. As salt dissolves into water I will dissolve into the cosmos. And if you are capable of tasting it you will taste me.'
The existence is becoming more and more enlightened, because more and more enlightened people are disappearing into it. Man is not falling, man is evolving. Whenever one buddha again disappears into existence it is more salty. Of course existence is vast and big, and a buddha howsoever big is again just a drop, but still that one drop changes the quality of the very existence. You would not have been the same if Jesus had not existed in the world, although it is very difficult scientifically to find out how much he has affected you, how much buddha has affected you, how much lao tzu has affected you. You may not even have heard the names of many buddhas, still they have affected you because they are flowing in your blood. You are breathing them; you cannot remain unaffected by them. The trees have absorbed them and the stars have absorbed them, and wherever you look something of them is present....
So one has to disappear into the depth. When one disappears then only is there depth. If one is, then it is just a pretension of depth; it cannot be real depth. Real depth cannot allow the ego to exist. Ego as such is the superficial.

It is just as on the surface of the ocean there are waves, but if you go deep there are no waves. There cannot be any waves because there is no wind. The ego is just on the surface of the mind -- those waves and ripples and all that. Once you start entering deeper into your being all that disappears -- the mind and the ego and the thoughts. And it is a bottomless abyss: it has no boundary to it. That is the meaning of the sky.

Sky is very symbolic in eastern mysticism... the greatest symbol there is. It means many things. One: it is always present, yet absent. It is present everywhere yet absent. Its very way of presence is being absent. It exists by not being. That's how god exists. That's why you cannot show where god is; that's why you cannot pinpoint him. He is everywhere and nowhere... and that is the quality of the sky too. It is not just an accident that whenever people pray they look at the sky. Unknowingly, they raise their eyes to the sky, because god is like the sky: present and yet utterly absent.

The sky contains all, and nothing contains the sky. God contains all, and nothing contains god. The sky penetrates everything and yet never interferes. It is a miracle! It penetrates without trespassing. It is so non-violent. It accepts all: the sinner and the saint, the good and the bad, the beautiful and the ugly. It makes no distinctions: it has no likes, no dislikes. It has no mind. It is simply open and available to all, whosoever wants to partake of it. It makes no conditions. It is unconditionally everybody's: man and woman, animals, birds, trees, rocks, stars and sun. It is available to all. It protects but it never patronises. It surrounds you within and without... without ever touching you. And these are the qualities of god.

Black clouds come and go and the sky makes space available for them. White clouds come and go and the sky makes space for them with no distinction; it is choiceless. The acceptance is total; Buddha calls it tathata. The sky exists in a state of tathata, suchness: whatsoever is the case is good. Clouds come and go; the sky remains, it abides. It

is eternal, it is timeless. It is always the same. It is the ancientmost and yet as fresh as the dewdrops; it never becomes old.

So meditate on the sky, and whenever you have time just lie down on the ground, look at the sky. Let that be your contemplation. If you want to pray, pray to the sky. If you want to meditate, meditate on the sky... sometimes with open eyes, sometimes with closed eyes, because the sky is within too. As it is big without, within it is the same.

We are just standing on the threshold of the inner sky and the outer sky, and they are exactly proportionate. As the outside sky is infinite, so is the inner sky. We are just standing on the threshold. Either way you can be dissolved, and these are the two ways to dissolve.

You asked what prayer and what meditation is. If you dissolve in the outside sky, then it is prayer. If you dissolve into the inside sky, then it is meditation. But finally it comes to the same: you are dissolved. And those two skies are not two; they are two only because you are. You are the dividing line. When you disappear, the dividing line disappears. Then in is out and out is in.

The extrovert prays because he can only relate to the outward. The introvert meditates. The extrovert has to conceive of a god there as 'thou' so he can have a dialogue. The introvert need not have any god; he can simply close his eyes and start disappearing. The extrovert needs some help -- somebody there, objective. Christianity, Hinduism, Islam, Judaism, are all extrovert religions. Jainism, Buddhism, Taoism, are introvert religions; they don't have anything like prayer. Prayer is just absurd in Buddhism; because it carries the duality it is absurd.

Prayer is more like love: the other is needed. Whether the other is or is not, is not the point, but the prayer becomes possible only through the excuse of the other. If there is no god then god has to be invented, otherwise the extrovert will never be able to reach to the ultimate. Once he reaches he will know, but on the way he needs a support, an

objective support, something there he can relate to. Prayer is a dialogue.
The introvert is enough alone. He need not create a god. God may be there; he is not needed. Whenever Buddha is asked, 'What do you say about god?' he says, 'It is irrelevant.' That was the attitude of socrates too. He says, 'If gods are there, perfectly good, but they are irrelevant.' They don't get in the way of a socrates or a buddha.
Prayer is akin to love and meditation is akin to silence. Prayer is a bridge between the two. Meditation is absolute aloneness -- not lonely, not solitary, but alone, in a state of solitude. These are the two ways. Man is standing just in the middle of the two and he is the dividing line, so whether he disappears this way or that, once he disappears the dividing line disappears. Then there is no prayer and no meditation....

[The ashram architect is leaving tonight for Gujarat to begin work on the construction and there of the new ashram. He asks: Give me some of your strength!]

You will be getting all of my strength -- why some?! Just go there and start working and you will have immense energy... no problem. Much has to be done. You will need energy and I will be sending it, mm? Don't be worried about that....
You will have a group of twenty people so they can start helping. But go fast!

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #17
Chapter title: Don't adore him, absorb him
17 October 1977 pm in Chuang Tzu Auditorium

[Osho initiates someone who belonged to the Subud movement for ten years. She says her experience with them was sad.]

I will make it blissful!...
It happens many times. When you start going inwards the first layers are of sadness, because that's what we have been repressing our whole lives or for many lives even. We don't show our sadness, we don't express it. We go on repressing it, so layers upon layers of sadness are there. When you go into latihan those layers start surfacing; they can make you very very sad. Sometimes they can make you sad, sometimes they can make you angry -- because anger is also there, repressed. Sometimes they can almost create a great confusion, a chaos, because that too is there. Only at the deepest core is bliss.
Latihan is a good process but yet incomplete. It is very much accidental; it is not very systematic. The steps are not very clear, because the experience that has happened to subud was accidental. It suddenly happened; he was not preparing for it. God came to him as an accident. (See the darshan diary 'Get out of your own Way' where Osho talks about Subud in detail.) To a few people it may happen, but in ninety-nine per cent of people it will create sadness, it will create chaos. It may bring pathology, it may drive them crazy and mad.
But to you it has not been harmful. Maybe it has been sad but it has not been harmful at all. You have to go into it a little bit more. I would like you to do a few groups here, mm. They will help clarity.

Prem means love, jwala means fire: love fire. And this ochre colour is the colour of fire. To become a sannyasin is to enter into the flames of love. It is dangerous and yet it is incredibly beautiful. Only danger is beautiful because only danger brings you to moments of joy, ecstasy. Only in danger does your life take on a kind of intensity. Then

everything is intense: joy is intense, sadness is intense. All is fire.
If you can pass through the fire of love, it consumes you... it consumes all that can be consumed. In the end only a pure consciousness is left behind. So let it become your very path!

[The new sannyasin says she teaches Tantra and Hatha yoga and Sufi dancing. Osho suggests she do a few groups and then start her own group.]

You can make it a very synthetical thing -- more flowing, less structured for one thing, and whatsoever starts happening in the moment you can move that way. So see arup and figure it out; then I will decide when your group starts, mm?

Deva means divine, suruchi means taste: the taste of the divine. And god has to be eaten, has to be drunk, has to be digested. God is not a word, is not a theory. It is food, it is vitality... it is life itself. God is not something to be worshipped only. God has to be allowed to circulate in your system, in your blood, in your bones, in your marrow. That is the meaning of suruchi.
Talking about food does not help, and one cannot be satisfied by reading a menu. God has to be tasted! That's what jesus means. When on the last day he says good-bye to his disciples, he says. 'Eat me, drink me'.... Only then can god become part of your heart. God should not be a menu only, should not be a map only. It should become a vital part of our being... and the only way is to eat.
This is a feast here and god is on the plate. If you miss, only you are responsible. You can eat and you can be satisfied forever....

[A sannyasin says she would like to make a video about meditation which people could use at home. Osho says it is a

good idea and to make it in the ashram. She asks: All alone?]

You will find many people to help you. There are so many creative people with such crazy ideas around here! Just put a notice on the notice board and you will find a thousand and one suggestions coming to you. Don't be worried! Work it out; that's a very good idea. Yes, that is possible.
Just through form, through colour, through dance, through music, a situation can be created in which a person can go into meditation. And video can be used: it is a very pregnant medium. So choose music, choose colour. There are painters here and musicians here; they can be of help.
The whole thing should be centred on the point that when somebody listens to that music and looks at those pictures and whatsoever is going on -- movement, dance -- the whole thing should create an impact on the person who is looking at it so that his thinking stops. He is simply there without any mind. The whole impact should be a stopping of the mind... and that can be done, that can be done. Start thinking about it; it will come up!

[A sannyasin says that in a group the leader told him he had a frozen heart. He has many tears coming up which he has always pushed down before. Osho checks his energy.]

The heart is frozen... and the tears are the beginning of its melting. The more you allow tears, the more the heart will melt. And because you have never really cried in your life, the heart has forgotten how to melt. But it is beginning to. It is again getting the spark... it is sprouting.
So don't be worried about why you are crying -- sometimes for sadness, good, sometimes in joy, good. Sometimes even if there is a mixed feeling -- on the one hand it is sad and on another hand it is delightful -- don't be worried about it. Just go on pouring yourself out in your tears.
Tears are one of the most beautiful things. They unburden you and they cleanse your vision... not only the physic

vision. They cleanse the physical vision -- tears are basically meant to clear the dust from the eyes -- but spiritually also they cleanse the vision. The capacity to see becomes clearer, innocent, and the heart starts melting.

Tears are the language of the heart. Just as thoughts are the language of the mind, tears are the language of the heart. Tears are the poetry of the heart. It doesn't matter whether you are crying in sadness or happiness. What matters is that you are crying, that you are totally in it. And don't hold them! Don't hesitate, don't feel embarrassed, don't feel shy. Become like a small child. Don't judge, and soon they will be coming like a flood. And with their coming your heart will start functioning again. It will start getting warmth, it will become alive. And in the shadow, love will grow.

So their diagnosis is right -- that the heart is frozen, but it is on the way to melting. Just a little cooperation from your side and it can melt. And once it has melted, you will know for the first time what life is.

A frozen heart means that half your being -- and the most important part -- is dead! Then you live only in the head. All that is intuitive is paralysed and feeling is paralysed... and all that is beautiful in life come through that part. Thought never gives you any glimpse of beauty. It is a calculating machine, it is a computer. It is good for its work but it cannot give you joy because it knows no poetry, it knows no mystery. It knows no wonder, no awe... and it cannot! If it knows wonder and awe it will not be able to calculate, so it is a natural division of labour.

The head is not given any feeling so that it can calculate perfectly. Feeling can be a disturbance. Doing mathematics and your eyes are full of tears -- it won't do! Looking at a rose flower, your eyes full of tears -- it will do. The rose will be far more beautiful, incredibly more beautiful than it can be without.... With those tears the rose will have a splendour that it cannot have without.

Tears are perfectly good when you are looking at a woman with deep love. Tears are perfectly good when you are

looking at the moon and the heart is throbbing. Tears are good for beauty, truth, goodness, god, but that is a totally different world. The head cannot cope with it; the head is not meant to cope with it. It is another kind of instrument for the market-place... and you need some instrument for the marketplace too, for the day to day affairs.
So nothing is wrong in it, but what has happened -- and not only to you, to many people -- is that they have become hooked with one part of their being, and that part is not so valuable as the part that has become paralysed.
This addiction has to be dropped. One should be free to move. Sometimes when you need calculations, calculate; you need logic, you use logic, but you are free to move. The free person uses the mind as a dial. He can use the head, he can use the heart, he can use intellect, he can use intuition, he can use thought, he can use feeling... and he is free; he is beyond all these! He can move the dial as he wants, and he can have any instrument that is needed, functioning. He is not hooked with any particular instrument. I am not saying to be hooked with the heart. Be free and floating.
Something beautiful is coming up. These few months have been really significant for you. And if you can go on moving in the same direction, your real life has started now... unfortunately a little late, but still fortunate, because for a few it never starts. They die without knowing what life is, and the joys of life.

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #18
Chapter title: Love's the cosmic cosmetic
18 October 1977 pm in Chuang Tzu Auditorium

Anand means bliss, madhura means wine: bliss wine. And I sell it!... Now you are lost somewhere deep. It is good; there is no need to understand.... You are intoxicated with me,

you are drunk, so how can you understand? But later on you will understand, mm? -- there is no hurry. Good!

Deva means divine, neehara means nebulous, the nebula out of which the whole existence has arisen, the state of formless energy. When the universe was not yet solid, when everything was vaporous like a cloud, it was immensely potential. It was pregnant with the whole universe but nothing had taken shape yet. That state is called 'neehara'. Then forms arise out of that nothingness; out of this potential the actual world arises, becomes solid, concrete, defined. Then everything becomes separate, has a name and a form and a shape. In that beginning there was no name, no form, no shape; the bible says there was only darkness. In darkness shapes disappear. In the night, you don't know what is what. You cannot figure out where this tree ends and where it begins and where the rock is.... In darkness forms disappear again.
The bible is true when it says, 'In the beginning there was darkness, and god said, "Let there be light."'With the light, form arises, so in the morning again things start becoming defined, distinct, separate. When you fall asleep your form disappears; then you are nobody. A king may be sleeping by your side, a beggar may be sleeping by your side, but all three of you disappear. Nobody is a king, nobody is a beggar, nobody is rich, nobody is poor, nobody is beautiful, nobody is ugly. In that deep sleep forms disappear again. Neehara is the beginning and the end of the world. And I would like you to create this state inside you -- a psychological darkness, a psychological formlessness, a psychological chaos. It was chaos; the cosmos came out of it. The chaos was pregnant with the cosmos, but it was not a cosmos; there was no order. It was utter freedom.
To go into that freedom again is to become a buddha... to lose the idea of who you are, to lose your identity, to lose yourself and your centre, and again fall into that primal innocence. And that's my whole work here.

Sannyas is just a beginning of that journey which will take all that you have from you. All that you can claim as yours will be taken away, all that you think is your identity will be destroyed, given to fire. And then the formless eternity remains -- and that is really you!

[A sannyasin newly returned says he feels very empty. That's very good! says Osho... that's really great! Just let me see your emptiness -- and checks his energy.]

Close your eyes and go into it and whatsoever happens, even if you feel like dying and the body falls, you allow. Don't be afraid -- I am here -- you just go in. I will take care: go in and let it happen!

Good! Come back; this will do for the time being. Very good! Drop all fear of it and it will become a full emptiness -- full of itself. Emptiness turns into fullness if you accept it, if you welcome it, if you receive it with reverence. If you don't receive it -- if you are a little bit frightened, scared -- it remains empty, it remains negative. To turn the negative into positive is the whole alchemy of turning the baser metal into gold. Emptiness is a baser metal. In itself it is not of much value; it is just empty. But if you welcome it with great love, respect, if you embrace it, suddenly the quality of it changes. Through your acceptance it becomes a positive emptiness. Then it is no more empty... it is full of itself. It has a kind of fullness, overflowing... and that's what god is!

So you have to go into it again and again, and many times it will be coming. It will hang around you, it will knock at your doors, so receive it; it is a guest. Love it! There is nothing more valuable than it. If you can transform it into fullness, then there is nothing more to be done. But people go on missing. Sometimes it comes -- they miss because they become afraid, they become antagonistic to it. They start holding themselves, controlling themselves. Remember, control has to be avoided now. Control creates conflict. You and the emptiness function as enemies, and then there is

conflict. In that conflict much energy is dissipated, unnecessarily... and it is very valuable energy, very precious energy.
It is a great opportunity knocking on your door. If you become afraid, you close and lock the door and escape inside somewhere and hide under a bed, you will miss it. It may not knock again. It may knock again after many years or many lives... one never knows. You are just very close to something that can prove a transformation. You can miss, and the way to miss is to remain in fear. In fear one starts controlling; in control one becomes antagonistic.
It has to be loved. Emptiness has to become your beloved. You have to lose yourself in it and it has to lose itself in you. Let there be a deep orgasm with this emptiness, let it be a love affair. Soon you will see that the emptiness is no more empty: it is full! It is the fullest experience that is possible to human consciousness.

[A sannyasin says: I feel I'm burning.... I feel it now.
Osho checks her energy.]

Yes, it is there, mm? but it is something that is going to help you immensely. It is energy arising; when it arises for the first time it feels like burning. Soon it will settle and you will feel very very cool.
Do a few groups here, mm? It will settle; it is nothing to be worried about.
This energy is beautiful energy. It will settle; soon it will become light. Fire can burn and fire can also become light; both are its possibilities. It is your inner fire. For the first time it is starting to move. Soon it will be absorbed by the system, will become adjusted, and then you will feel a kind of light rather than a burning sensation. That light is very cool, like moonlight.
After the groups remind me again how you are feeling about this sensation, mm? Good... good!

[Osho initiates a seeker and asks: Have you ever become aware of a white spot on your throat? Have you seen it? She replies: Yes... I wasn't aware it was on my throat -- I just see a white spot.]

Yes, it is exactly on the throat centre. The whole energy comes there and stops. It is good that it comes up to there. That is the fifth centre; only two are above it. Once the energy is released from the throat centre you will simply not be on the earth, mm? You will simply start flying into the sky! It is rarely so prominent as this is.
You have a very very vibrant energy but it has to be released from the throat. Chanting will be of immense help -- chanting and swaying.

Prem means love, mantra means chanting. Let chanting be your love, and let love be your chanting. You can sing anything that you like, even gibberish will do. The real point is not what content your chanting has, the real point is that the heart starts flowing in chanting. You can innovate things and there is no need to do a formal chanting. Just sitting silently, swaying, chant anything that comes to you... any absurd noise, meaningless. Listen to the moment and let it come from the heart.
That will be far more helpful than a formal chanting -- aum, ram, allah -- because each moment the need is different. If you do formal chanting, sometimes it will help; sometimes it may not help. Sometimes it can be even a hindrance, because one never knows what is the need exactly at this moment. Nobody can decide what sound will help at this moment. That's why I am not in much favour of people like maharishi mahesh yogi who go on giving a word, a mantra, for your whole life. That is foolish. That is as if you give a medicine to a person and you tell him that this medicine will do for his whole life. This time maybe this medicine is helpful -- he is ill in a certain way -- but tomorrow he may not be ill and the day after tomorrow another illness may be there. The mind is very complex and it goes on changing like the

climate, like the weather. Something is helpful this moment, next moment it can become a hindrance.
So people who give mantras for your whole life are dangerous people. Even if they can decide what your need is at this moment, it cannot be decided forever. There is no way to decide it. You will change tomorrow, you will change after one month, one year; you will be a different person. After a few years it will be almost impossible for you to think that you were some other kind of person. But it is going on continuously: the body is changing, the mind is changing. Scientists say that in seven years the whole body changes; each single cell is new. The body is very slow, the mind is very fast; it changes every moment. So my idea of chanting is a spontaneous chanting.
Yes, sometimes you feel like 'allah'; go into allah. It is a beautiful word, but there is no need to become addicted to it. Sometimes you feel to say 'ram' or 'aum', or sometimes you can create just your own.... With words, with any sound. That which appeals in that moment just listen to and go into it. Just 'ah... ah...' will do; anything will do. It has to come from you. Not something to be imposed from a pattern taken in the past; it has to come in the moment. And sometimes nothing may come... just sway. Sometimes something inner may happen so that the chanting may not come outside but will be inside, like a vibe trembling there. That is the meaning of mantra. A mantra has to be a spontaneous feeling. Needs change and mantras change. And nobody can decide; only the person can decide in that moment. The decision has to be a heart decision, because the heart is always in the present.
And it will be possible... within three weeks you will be able to get the knack of it, and every day you will find new words, new sounds arising in you. The whole point is to go into them totally. When you chant 'allah' then chant it totally. Be drunk with it, be lost in it. Let the chanting remain -- you are no more there; the chanter disappears into chanting. Then even a single minute's chanting will give

you such joy, and such energy will be released from the throat.

This chakra in yoga is called 'visudha' -- the throat chakra. Visudha means purity; this is where energy is purified. This is where energy is mutated, because beyond this is the sixth centre, the third eye, called the 'ajna chakra' in yoga. When the energy moves from the visudha to the third eye it has become pure. There is a kind of dynamo in the throat that changes the quality of the energy... makes it more refined, more subtle, more delicate, more soft... makes it possible for the higher chakra to absorb it.

It is like crude oil and refined petrol; it is like diesel and petrol. Diesel is crude, unrefined, and out of the diesel comes a refined petrol, and then the petrol can be refined even more and it becomes white petrol. It is just like that. Up to the throat centre, visudha, the energy remains crude, primitive. From there it is refined; then it becomes possible for the higher centre to eat it. The higher centre can only eat a very refined energy, and this is so in all of nature.

You eat a fruit from the tree. In the fruit is vitamin C; you cannot absorb vitamin C directly from the sunrays. The tree absorbs it first, transforms it and makes it possible for you to digest it. The tree goes on eating the earth. You cannot eat the earth but it is the same earth that you are eating in a fruit. The tree has transformed the energy; now it is ready for you. It is refined; your body can absorb it. That's why in the east we have been against eating meat for a certain reason.

It is so low that through that energy you cannot move upwards. It is very crude, and it is out of violence. The east became vegetarian for a certain reason. It has nothing to do with vegetarianism, mm? -- it has something to do with the inner work of the energy. The trees make it the most refined. Animal food, animal meat, even milk, is not so refined.

And this visudha chakra functions as the refinery. Once energy is released, the sixth centre, the ajna, starts absorbing it. And when it has been absorbed by the sixth

only then can it move to the seventh. And on the seventh it becomes your flowering. That's why the seventh is called 'sahastrar' -- the one-thousand-petalled lotus; there is nothing beyond it. Energy is there and a great amount is there. So let chanting be your path. Here also we have a chanting group; join that too. Join the music group, do sufi dancing. Anything with dance, music, sound, will be helpful.

Prem means love, lavanya means beauty. And remember love is the only beauty there is. When you love you are beautiful. When you don't love the beauty disappears; when you hate you become ugly.
Everybody wants to be beautiful but very few people try to be loving, hence very few people in the world are beautiful. And have you watched one thing? -- each child is born beautiful. It is very difficult to find an ugly child... all children are beautiful. Then where do they disappear to? -- in the desert of life somewhere. It is very rare to find a beautiful grown-up person. Somehow beauty disappears, ugliness settles. The day mind becomes cunning and is no more loving, ugliness starts. Remember that!
Be as loving as possible, to the maximum, and then you will see that your capacity to love is growing every day. If you love at the maximum you go on expanding: your maximum limit becomes bigger and bigger and bigger. And it can go on increasing, it can go on expanding; it can become as big as the universe itself. And when it has become that big, then there is benediction. That is the meaning of meeting god: when your love has spread all over the place, when everybody is included in your love, when nothing is excluded.... when your love is unconditional.
So lavanya is a special kind of beauty. The english word, beauty, is not as meaningful as lavanya. In sanskrit we have many words for beauty, many, showing different qualities of beauty. Lavanya is that beauty that comes in love. When you see two persons in deep love suddenly you see a beauty surrounding them. When two persons look into each other's eyes with deep love, their faces have a grace, an elegance

that is not of this world. Lovers have a charm around them, a magnetism that comes from the beyond. That beauty is called 'lavanya' . It is not all kinds of beauty: you cannot call a beautiful painting lavanya, no. Only a human being, suffused with love is lavanya, is beautiful. Sanskrit is a very rich language in that way -- the richest it seems -- because it can express nuances which cannot be expressed in any other language.

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #19
Chapter title: Dropping burdens for birdswings
19 October 1977 pm in Chuang Tzu Auditorium

[To a new sannyasin Osho says:]

Raise your hands and close your eyes. Feel like a bird flying into the sky; these are your wings. If you start feeling like moving upwards, allow the body. If the hands start moving upwards, allow them; if the body starts swaying, go into that. Go into that feeling of flying... you are going higher and higher and higher and beyond the clouds.

Ananda means blissful, sadhu means simplicity: a blissful simplicity. And the word 'sadhu' has a special meaning. Ordinarily the simplicity is a practised simplicity -- you practise it. If you practise it long enough it becomes a character. That makes you a gentleman but not a sadhu; that makes you a good man but not spiritual. Deep down you are carrying all complexities, repressed. You have managed a facade, you have created a mask. It helps... it helps to move, to relate. As far as the society is concerned nothing more is needed but as far as your own being is concerned it is a falsity. It helps in the society but it hinders

you when you want to go within. So this simplicity, practised, cultivated, is not the simplicity that sadhu means. Sadhu means a simplicity that has arisen in you spontaneously, uncultivated, unpractised. It is not a character; it is spontaneity. It is not an armour around you. It has no motive. The practised simplicity has a motive in it: it gives you respect, respectability, it makes you honoured in the society. It helps your so-called relationships; it functions like a lubricant. People like you because you never hurt anybody; you only hurt yourself. People love you because you go on buttressing their egos by your simplicity. They like you and of course their liking helps your life. Mm? You can be a good businessman and a good salesman, a good politician.

And I am saying it especially to you because japan has created, cultivated, too much gentlemanliness... too much of it. The japanese is the most perfect gentleman. But that is a facade, a mask; behind it everything is totally different. The politeness that one shows outside is not the real politeness. One has all kinds of poisons hidden behind it.

Sadhu means a simplicity that comes not by motivation but by understanding. You understand life and you see how tiny you are, how small, how atomic... just a small particle in this vast universe, a drop in the ocean. In that very seeing the ego disappears. Not that you have to work and throw it out; if you throw it out it will come in from the back door. If you don't throw it out and just see the point of its meaninglessness, how can you fight with existence? How can you be cunning with existence? How can you cheat god? It is just impossible. In cheating god you will be cheating yourself; in deceiving the universe you will be deceiving yourself, and in that very deception you will become false, more false, more false. A day comes when you are just layer upon layer of falsity and untruth and lies. And then it becomes very difficult to know who you are, because whenever you go inside you find these lies and dishonesties and deceptions and all kinds of curtains upon curtains, layer upon layer. One is lost in the jungle of lies.

Sadhu means a simplicity that comes through seeing the real. We are tiny, very very tiny; to claim any ego is just stupid. We are here not knowing why. One day we are here, another day we are gone. Life is so mysterious! How can you be an egoist in such a mysterious existence?
And life is moving so perfectly, in such a harmony, that you need not improve upon it. You can trust it. That trust is what brings real simplicity. When you don't trust you try to deceive. You try to become clever and cunning, mm? because you are constantly afraid that life may not help you, may be inimical to you. But when you understand, how can life be inimical to you. It is your mother, it goes on mothering you. Its constant support is needed for you to survive, to exist, to be. To distrust, mistrust life, is almost like a tree distrusting the earth in which it is rooted. No, the tree trusts the soil.
So a man of understanding trusts life, and out of that trust comes a simplicity, unpractised, uncultivated. And then it has beauty... then it has utter beauty. That is the meaning of sadhu.

[To someone taking sannyas, Osho says:]

Close your eyes and go in. Just go behind your heartbeat, stand there. Start listening to the heartbeat. Good... go on! Forget everything, except the heartbeat; be focussed there.]

Prem means love, madhu means sweet, sweetness. And that has to become your goal. Become more loving and become more sweet and drop all bitterness. The bitterness that we have for others may harm others, may not, but it certainly harms ourselves because we go on carrying the poison inside our beings. So it is not a question of being good to others. It is simply a question of being good to yourself. If you are sweet you respect yourself. If you are loving, you are making the path for yourself towards the divine.
It is not some kind of altruism. It is pure and simple selfishness -- to be sweet and to be loving. It removes a

thousand and one thorns from your path and it starts blooming all around you in roses. The more loving you are, the more roses you will find on the path, and if one can become total love, then the whole path is studded with roses. Then you never come across a thorn, because the thorns that we meet outside are produced inside. We manufacture them first, inside our being... and so is the case with flowers too!

[A sannyasin says she wants to drop wearing glasses and can Osho recommend some exercises to improve her eyesight. Osho checks her energy.]

It is not good to drop the glasses; it will be harmful for the eyes. Go on using glasses, and then you can continue doing some exercises for the eyes. Then after two, three months, let the eyes be checked by the doctor....

[She says her eyesight lacks depth since doing Vipassana group.]

Then go to the doctor -- maybe the number has changed; maybe you need a lesser number. Sometimes meditation can do many things. And vipassana is a very deep-going meditation: it can change the inner structure of the brain and the eyes can be affected. But if you cannot see well with the glasses, you see better without, that's a good indication; that means you will need a lesser number. Just go to the doctor and first be checked, mm? It will be okay -- nothing to worry about!

[A sannyasin says she has been feeling depressed. It may have something to do with being unsure whether to complete a book she is writing or drop it.]

Finish it. A novel is such a thing that it can go on and on. In fact there is no beginning in a novel and no end. A novel is just the middle... you can go on. You have to start

somewhere: the starting is arbitrary. You cannot start from the very beginning otherwise you will start writing a bible. And even the bible is not finished because the end is not known yet!
Nobody can write the full story because a few things will have to be presupposed. And nobody can end it because things never come to an end. Everything is so intertwined, so that maybe your character commits suicide but then his son goes on living. Something goes on... it is always in the middle.
Old stories used to start from the beginning, and they used to go to the end, but they were false. The real life story cannot have any beginning and cannot have any end. It starts abruptly, it stops suddenly. And you can manage it; your character simply has a heart attack and finished! What?... who knows? He commits suicide or becomes a sannyasin or something like that... and it is finished! You can finish it with me: he comes here and becomes a sannyasin -- and now, what to do? The whole story is gone! Finish it, mm? because continuing it is unnecessary.
And your energy will come back. It has just gone a little low because of your illness, nothing else. There is nothing in the mind, no problem, mm? Good.

[A sannyasin says she wants to feel Osho more. The person she lives with feels Osho very much, but she is in the head.]

If you want to feel, that very wanting becomes an obstruction. That is again from the head. You live with... a headless woman!...
Don't start imitating her, otherwise you will never feel!... Just forget about her -- that is her business; and if you start feeling that she is feeling and you are not then the tension will arise. You will try to feel... but nobody can feel by trying. It happens when it happens. There is no hurry either. It is going to happen; simply remain available.
And [your friend's] presence will be helpful if you don't start competing with her. If she feels, just feel her; just be

together with her. Hold her hand when she starts feeling me. Just hold her hand, be loving to her rather than being competitive and comparative. Don't compare; never compare with anybody, otherwise you will get into more and more difficulties.
She is flowing in a certain space; be present to that space. Be in deep wonder, awe. Feel that something is happening... at least to her! In the same room it is happening -- very good -- and you are also a witness to it. Soon it will start happening to you, but it will start happening; you cannot manage it... nobody can. These things are unmanageable. These are beyond human hands, and that's why they are so beautiful. Otherwise human hands will destroy their beauty. Then they will be manufactured by us; they will be homemade. Then the sacredness will be lost.
These moments are sacred: they simply come! They simply come and drown you. They come and refresh you, rejuvenate you. They come and revitalise you and then they are gone like a breeze. It comes, it was there and it is gone. Nothing can be done about it.
Don't start thinking in terms of doing something about it. It is going to happen!

[A visitor says she has been longing to have a child desperately for ten years, and wonders if she should have one without being married, because she is afraid to go against her social condition.]

Have a child!... Go against all the rules; those are just meaningless.... Have a child and be courageous.... You are making too much of it. It is nothing!...
People have been doing it and more and more people have to do it -- only then will it go. More and more women have to do it out of wedlock, out of marriage, and they have to declare that they have the right to become mothers. If they don't want to become wives, perfectly good! Motherhood should not be confined to wifehood. Motherhood is beautiful in itself... far more beautiful than any wifehood.

[She says she has listened so carefully to society and her heart is screaming out for a child.]

That listening to the society is ego, not this longing for the child.... It is ego... it is ego! You want respect, you want people to respect you; you don't want them to condemn you. You depend on their opinion too much. They can take only your ego, nothing else. They will say this woman is evil or bad... so perfectly good! That has to be sacrificed. That respectability is worth sacrificing for a child. By giving birth to a child you will be fulfilled if that longing is that deep in you....
Mm mm, there was no need to wait for ten years. Finish it soon!... In a month.... And if you feel the society is very difficult, come to my commune and be there. There will be nobody saying anything.. People will really respect a woman more because she has been courageous. Without a husband, without becoming a wife, bringing a child into the world, the woman has been daring! She should be respected....
It is just because you want both the things together: you want to be respected by people and you want the child too. That will not be possible. The child is from god, and the respect is just from ordinary masses. No need to worry about that. You just take a jump!
And once you are pregnant, then finished! You can't go on brooding about it!
Just go into it... with my blessings!
And what about your sannyas? That will help you!

[She replies: I've only been here three weeks and I don't feel very familiar with this whole operation yet.]

You will be familiar with it only when you are operated on! How in the world are you going to become familiar without becoming a sannyasin ? It is a very crazy thing! You have to go into it and then you know it. At least you will have this

commune of sannyasins all over the world who will respect you when you become a mother.
Think about it. Think about sannyas too!... Mm? because if you want to become a mother out of wedlock, before that it is better to become a sannyasin! So within the month, both things! Good!

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #20
Chapter title: Sleep makes sheep of man
20 October 1977 pm in Chuang Tzu Auditorium

Deva means divine and gopala means shepherd. And everybody is a shepherd. It is not only that Christ is or Krishna is or Buddha is the shepherd: everybody is a shepherd. When you are not alert you are a sheep and when you alc alert you become the shepherd. Both possibilities exist in you but you can only be one at one time.
And my whole teaching here is that you have to stop being a sheep. The mind of the sheep is the mind of the masses. The sheep has no individuality: it simply follows, imitates. So if one goes on imitating and following the crowd one goes on missing one's soul. It is only through the fire of rebellion that one becomes a soul. So rebel ! And that's the message of sannyas: assert your own individuality -- not against anybody but for its own sake....

Deva niharika.... It means divine chaos. And a great chaos is needed because we have become so settled, we have become so patterned, structured. We have almost become things. We are existing in the world of cause and effect. Somebody hits you and you become angry; then you are functioning in the world of cause and effect. But if somebody hits you and the anger does not arise in you -- rather, compassion -- then you are getting out of the world of cause

and effect. You are becoming a human being for the first time. You are no more under the laws of the animal kingdom.
When somebody hits you it is natural to get angry but there is nothing special in it. And I am not saying to repress your anger, because repression is also part of the natural. I am saying to go beyond it. Become unpredictable, and in that unpredictability you become free. Keep it as a key: whenever you start behaving in a patterned way, drop that way. Do something new; do something utterly new which is not in the world of cause and effect.
You love a man and the man starts feeling a certain love for somebody else, and jealousy comes. That is cause and effect. Remember it; drop that jealousy. That keeps you tethered to the earth, it keeps you earth-bound. Drop it! -- it is not worth carrying. Rather, feel happy that your man is happy... happy with somebody else, and nothing is wrong in it. Then you are growing in freedom; you are becoming unpredictable. Then you are going beyond the world of skinner and pavlov. They cannot reduce you to a mechanism; something non-mechanical has started happening. And this non-mechanicalness is beautiful. This non-mechanicalness is what god is.
When it grows and spreads all over your being so that you start living moment to moment and always remain in the unknown, always going beyond and beyond the ordinary world of cause and effect, that freedom is god.
So let that become your cornerstone. And we have to make a temple on it, but the cornerstone has to be freedom, chaos. Chaos does not mean absence of order. Chaos simply means no imposed order. Order that comes from within is perfectly okay, order that comes of its own accord is perfectly okay but no priest, no politician, nobody is allowed to put an order on you. Be that freedom... and that's what sannyas is all about.

Ananda means bliss, mahaprabhu means great god. And bliss is the god, the great god that everybody is seeking and

searching for. Knowingly, unknowingly, rightly, wrongly, but the search is for the great god, bliss. Even trees are searching for it, groping in that dark night; animals are searching for it, man is searching for it. But the search becomes right only when it becomes very conscious. The whole existence is searching, but man is very fortunate because it is possible only through him that the search can become really valid.

But all men are not going to make it because they are not even aware. They are also groping like animals; they have also not yet become conscious. While everybody is capable of making it, very few human beings have been able to. It is very unfortunate that every seed can become a great tree but only a few seeds do. Other seeds remain seeds: they think this is all there is. They don't think in terms of growth; they don't think in terms of exploring new ways of life. They don't have any idea that they can be more than they are, that they are containing great possibilities. Once this becomes conscious, this idea -- that you need not be only this that you are now, something more is around the comer.... That's why there is so much dissatisfaction.

Man cannot be satisfied as he is; man can only be satisfied when he has transcended himself. Man is the animal that has the capacity to surpass himself. The self-surpassing is possible but one has to take hold of it very consciously. Once you take hold of it very consciously many things in your life become irrelevant. Then money is no more a god. And I am not against money, but it is no more a god. It has its utility: it helps, it is convenient and one needs it. It is needed to live but one need not live for it.

And sex is good -- nothing is wrong in it -- but it is just a fragmentary ecstasy, a very small fragment. One should learn through it and start desiring the real, the total ecstasy. Sex is the glimpse of samadhi, the lowest glimpse of samadhi... as if you have seen the light through many veils, just a flickering of it, just a reflection of it, not very clear. Once one starts dropping those veils, light becomes more and more clear. When all the veils are removed, you are the

light! Then it is not that there is light and you are standing there, because if this is going to be then one veil is still there: you! The last veil has yet to be removed. Once the 'I' -- the last veil -- drops, you are the light.
That joy that comes through sex is your innermost joy. It is not coming from the woman -- no, not at all. And the woman is feeling a joy that is not coming from you at all; because if it were coming from you, you would have observed that something had gone from you. But you have never seen anything going from you to the woman.
When two persons are making love they are both joyous because of their own being. Maybe the other has triggered it but the other has not produced it. Maybe the other's presence has been a catalytic agent but it has not been the cause of it. It happens inside you. But there are many veils: the body, the mind, the ego, the other, the lover and the beloved, and a thousand and one veils. When all the veils are dropped you come to the purest bliss... and that is the great god.

Prem means love, and baula means crazy: crazy love, whimsical love, eccentric love. And remember, love is always crazy; there is no other kind of love. Crazy, because it has no reason, crazy, because it is not a means to any end. Crazy, because it exists for its own sake. Crazy, because that it exists at all seems to be impossible! In this mundane world where money dominates people, where aggression is the rule, where hatred is the very climate, that love exists at all is inconceivable. How does it manage? It manages only through a few crazy people... people who are not yet dead, people who are not yet completely confined to reason, people who have a little freedom and can go beyond reason, can go on the side roads, can move in the jungle, in the wild, who are still able to take risks.
Down through the ages love has always been called mad, but if love is mad then I say love is the only sanity and madness is the only sanity. Then become mad!... Sanity is

not worth while, because god comes through the ways of love, never through the ways of sanity.
Baula also means a wave; that's why it is synonymous with craziness. Love comes like a wave... out of the blue. It just strikes your heart, stabs you in the heart, and suddenly you are transformed. You don't know from where it comes, why it comes, when it comes. There is no way to manage it. You cannot invite it: if it comes, it comes; if it doesn't come, it doesn't come. It is like a breeze, like a wave, but it is a great wave. When it comes roaring it drowns you completely.
And I am giving you this name for a certain reason... because my feeling is that you have been controlling yourself too much, that you have lived with a kind of discipline around you. That discipline is praised very much in the world, but not in my world. In my world that is a barrier, because if you go on carrying that control.... It is very subtle; you may not even be aware of it. It is there in the heart, it is there in your stomach, in the guts. And you are not responsible for it really, because that's how people are brought up. A controlled person is praised by everybody, a crazy person is condemned by everybody.
But I would like you to have a little taste of craziness... little by little, step by step. There is no need to go fast: jump by jump, step by step will do. But allow something that you cannot control; be in a state of non-control. In a state of non-control the ego does not exist. The ego is the controller. The more you control, the more the ego becomes solid; with less control the ego becomes less and less solid.
When there is no control, ego disappears, and the disappearance of the ego is the appearance of god....

[Osho initiates someone saying:]

Come here! Close your eyes. First go into the belly and feel that a great laughter is arising from the belly. When it comes, go into it, but let it be a belly thing. I would like your belly to laugh. Just go there and if it starts coming up and

you start laughing, don't stop it. Go into it, but go whole-heartedly, so that you become the laughter, not that you are laughing. Lose control and just let the belly start moving and vibrating.

Prem means love, hasya means laughter, and those two words are to become your key words: love and laughter. Laugh as much as you can; don't miss a single opportunity. Any excuse will do... even no excuse will do! And make it a point that every night before you go to sleep, for at least two, three minutes let there be a belly laughter and then go to sleep. And in the morning the first thing -- the moment you feel the sleep is no more there; you are waking -- start laughing for two, three minutes in the bed. You will see the quality of your energy changing within three weeks. You will become immensely happy.
You have a great capacity to be loving, to be laughing, but you have not used it yet. The potential is there untouched. Once you start digging into it you will be surprised how much joy you are carrying within yourself; you are pregnant with it!

[A sannyasin says her hands and feet are cold and she thinks it is something ancient. Osho checks her energy.]

You cannot figure it out; it is more ancient than you! You cannot figure it out -- your ego is not as ancient as the fear. The fear comes when you were coming out of the birth canal, when you were getting out of the mother's womb. It is very traumatic... and the ego came later on. The passage is very small -- the mother's passage from where the child has to pass -- and it is very suffocating. Great fear arises and great trembling, because the child has lived in the womb for nine months so comfortably. Never again will that comfort be possible. Suddenly he is being uprooted from his home and thrown out into the world, into the unknown and the dark. He is so helpless -- he cannot even breathe -- and

he is being pushed out. That's why the child starts clinging to the womb: he does not want to get out!
This fear comes from that moment of birth. It has remained there and it has suddenly surfaced because again you are going to be born in a new way, so there is a similarity. You are being born again through me.
In India we call a sannyasin 'twice born'. Once he was born through the mother; the second time he is born through the master -- hence the fear, but it is a beautiful fear. Nothing to be worried about; it will disappear!

[A visitor says he has been trying the meditations, and seeing symbolic dream sequences. He finds it all confusing and is a little resistant too.]

That's natural in the beginning... very natural. And this place is confusing.... And that is part of the whole work... because I can help you only if I first destroy you -- your illusions, your concepts, your beliefs, your expectations. Unless I take them away, tear them apart, unless I create a great confusion -- that you don't know where to go from here -- only then can you go into yourself and can I be of any help. So it is a part; this dismantling is part of it. It takes a few days.
And that symbol is really beautiful. It simply indicates a message to you from the unconscious -- that things will start falling into a pattern; just wait a little. The confusion is not going to be permanently there; just a little patience and things will start falling into a pattern. And the pattern is going to become a flower, a flowering in you.
So be here for a few days, and next time come at least for two, three months, mm? because it is a great dismantling work. And something is possible: I see it there. It can happen. So come back again!

ONLY LOSERS CAN WIN IN THIS GAME
Chapter #21
Chapter title: To categorise is to devitalise

21 October 1977 pm in Chuang Tzu Auditorium

[Osho gives someone sannyas, saying:]

Mm, close your eyes, and go in. Feel you are going in. You are not the body; keep that in your consciousness. The body is far away... surrounding you but you are not it. And neither are you the mind. That too is surrounding you -- thoughts and thoughts surrounding you -- but you are beyond it, you are the witness. For a moment just be the witness.

Come here! Very good! The energy is ready for a great jump. It is almost like a runner who is waiting on the boundary for the signal: all ready, absolutely ready, excited, expectant.... The signal just has to be given and he will move fast. The energy is very ready, and if you don't take the jump the same energy will become very heavy. It needs expression, it needs flow; in the flow there will be joy.

That is the beauty of energy and that is the misery also. People who have energy, who have grown up in a certain way in their past lives and have come to a certain point from where they can take the jump, are very disturbed people if they don't take the jump. Because the energy goes on disturbing them; it makes them restless. They cannot relax and they cannot be totally in anything because that energy is always there rushing into some unknown.

They are always tom apart. They cannot be in the mundane world, and they have to be there. The energy wants them to move. So that creates trouble; many people go mad because of that. Many creative people go mad simply for the reason that they have more energy than the so-called normal people. Now, this is a very ugly scheme of things. They can become great creators: somebody is just needed to help them to understand their energy, to trust their energy, to go with it.

Your sannyas is going to be of immense benefit to you....

[Osho tells him that his key is to be natural. Drop all phoniness, because that is standing as a barrier. Drop all that has been taught so that you can again start Learning from abc. The door opens only to the innocence of a child, Osho continues. The day we lose our innocence, our growth stops.]

Close your eyes, and feel that a great cry is coming to you from the heart... as if somebody you loved very much has died. You lose all your control and you start crying; tears come to your eyes. You can even start saying the gibberish that happens when one is crying and is no more in control. Just relax into that space. I would like to contact you there. Don't be shy, don't feel embarrassed. The people who are around me are always accepting of everything and they know how to revere everything. Just relax; let it come. If your body falls down on the floor, allow it, but go into it deeply, very deeply....

It is difficult for you to cry and difficult to move into a sad space... but that is so for the majority of people because we have been taught, conditioned, to be manly. Never cry; it is feminine. Even if you are sad, go on pretending that you are not sad. You are a man; you know how to control everything.

But the problem is that when you control sadness, automatically your happiness will be controlled. If you control your tears, automatically your laughter will be controlled; they go together. The range is proportionate: if you can go into crying one foot then you can go into laughter one foot, not more. If you can go one mile into crying, you can go one mile into laughter; they balance. It is not possible to stop crying and to laugh. Then laughter becomes phoney, it is false.

You will have to learn it because both these things are needed: peaks of joy are needed, and valleys of sadness too... and they are both beautiful. There is nothing wrong in

being sad. It has as much beauty as joy because it has a kind of depth, a silence, a solitude. In those sad moments compassion arises. If you cannot suffer you cannot feel compassion; you don't know what suffering is. When you suffer you attain to compassion. Then you know what is happening when you see the tears in somebody's eyes. Then you cannot only sympathise, you can empathise. You can move into empathy: you can move in the same space. You know when you see a sad face what it is; you are acquainted with that space. Your own suffering makes you capable of compassion.

If you cannot suffer yourself -- if you are very hard and have managed not to suffer -- then compassion will never come to you. And compassion is something one should not miss. It is a higher stage of passion. Passion has an intensity -- so has compassion -- but passion is concerned with particular individuals and compassion is not concerned with particular individuals; it is universal.

In passion you love a particular individual -- a woman, a man, a friend -- but your love is very limited. In compassion your love is vast. It is flowing in all directions altogether; it is not addressed to anybody in particular. That's why passion makes a person small and compassion makes him huge.

Passion gives you a boundary, and naturally every boundary is a prison. So in every passion you become a prisoner; that's why people suffer with passion. You love a woman and there is passion and slavery. She starts possessing you and you start possessing her, and immediately you become prisons for each other, prisoners of each other and you start killing each other.

Anything that has a definition, is directed, has an address, makes you limited. Definition limits and limitation is a death. If you limit yourself you commit suicide, a kind of a suicide. If you limit the other you commit murder, a kind of murder. In compassion there is no limitation and neither murder nor suicide. You simply bloom... not for anybody in particular, but for all.

But compassion arises only out of suffering, so suffering has immense spiritual value. Tears are very precious because they will bring compassion, and on the other hand they will also make you capable of rising high. The deeper you go, the higher you can go: the truth and the height will always correspond in proportion.
So while you are here start being more and more your emotions. Take care of them. You have been neglecting them, but everybody is doing that because they make one so embarrassed. If suddenly seeing somebody on the road -- a beggar -- you start crying, it will be very embarrassing to you. Somebody has died and you cannot control yourself.... Life has many many sufferings, many pains. One has to become hard and stiff to protect oneself but in that very protection we are lost. In that very defence we lose all the joy. So become very very vulnerable.

Deva means divine, swatantra means freedom, independence, liberty. And the word has another meaning also: swa means self and tantra means expansion. When you are in freedom your self expands, you go on expanding. One day you become the whole universe. That's why in india we have never called the ultimate state heaven. We have called the ultimate state moksha; moksha means freedom. Expand and become more and more free!

[A sannyasin had written to ask Osho to give him the courage to surrender. Now he says he has been watching the battle between his heart and his mind.]

Just remember watching. You are not to choose between the two. Choice brings conflict. If you choose you will be in trouble because the unchosen will take revenge and they are both part of your being. You cannot choose your right hand against the left hand, and you cannot choose vice versa; they are both your hands. And deep down you are separate from both. You can use both but you cannot choose. And the choice will be detrimental.

If you choose the right hand then you will lose the left and you will become crippled. And both are needed: in fact their opposition is very helpful. That's why we can carry things -- because the fingers oppose each other. The thumb can oppose the fingers; that has been the greatest thing in man's life. Animals have not grown because their fingers cannot oppose and because they cannot oppose they cannot carry things easily.

This opposition of fingers is one of the greatest blessings to man; that's how he has evolved -- through opposition. But there is no need to choose: they are all your fingers; you are behind all of them. And so is the case with the mind and the heart.

Never choose! Choice will bring great difficulty and trouble. If you choose the head, love will start disappearing. Your life will become dry, desert-like; there will be no juice flowing in you. You will live, you will earn, you will succeed, but for no significance. There will be no joy in it. You will become a machine. Reason is a machine. Joy never comes through it... it is not meant for that.

If you choose the heart against the head you will become loving but you will become foolish. You will start behaving stupidly. You will have joys but your life will be almost mad. And in that madness, joy will become more and more difficult, because a few things are needed in life: bread, butter, shelter. If you choose against the head you will become very poor on the outside. ..rich in the inside but very poor on the outside. .And when you are very poor on the outside you cannot be very rich even on the inside because the inside and outside exist together. There is a hierarchy of needs.

You may be a great musician but if you are forced to starve for a few days you will forget all about your music. You will only think about your stomach and hunger and you will start getting angry and enraged and irritated. Your sleep and your peace will be gone. Music will not have any relevance; it will disappear. The physiological needs have to be fulfilled, and they can be fulfilled only through the functioning of reason .

Then there are psychological needs. They have to be fulfilled too, and they can only be fulfilled through reason. A man needs a certain kind of house to live in, otherwise he is very helpless under the sky. He needs clothes, he needs friendship to exist. He needs relationship; alone he becomes uprooted, starts dying. So there are security needs, safety needs.... A man needs a certain training In logic to function well, to move well. Both are needed. A man of the head without the heart is lop-sided; so is the man of the heart without a head. Then what should be done?

One should become a witness... not a chooser. Just watch; both are yours. Enjoy the game of their conflicts and don't take any side. You will be surprised one day that their quarrel is disappearing and a day comes when the enemies have become friends. If you don't choose they become friends, they start cooperating, and in that cooperation is the wholeness of life.

So just remember that watching. Whenever the conflict arises again, just sit silently there and watch -- with no judgement, with no favouritism, no side-taking. Just be there and enjoy; they are playing a game. It is just as when a mother is watching her two children playing. Maybe in playing they are fighting, maybe they are playing the game of being warriors... and the mother is watching. There is nothing to choose.

So be a mother and a witness, and soon there will come a harmony. That is coming... that is on the way.

[Osho asks a sannyasin if they will be staying forever. She replies: It is difficult -- forever. I can't think about forever... but a long time.]

There is no need to think about forever, mm? A long time will do. Life is not very long! A few years and life is gone. So when I say forever, I mean something else. I mean not a relationship in time but a relationship in eternity. This life is very short but we can be related forever... I can be your

home forever! But by and by.... Just plan only for a long time, and I am planning forever!

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #22
Chapter title: The way is round the bend
22 October 1977 pm in Chuang Tzu Auditorium

[A sannyasin brings her five-year-old son to take sannyas. She says she has problems with him: arguing... and he wants to fight with her in an angry way physically.]

I have given him the right name: courageous! Don't try to force anything on him; let him have his way. And in ninety-nine percent of situations he can easily be given his own way. Only when you see that something will be harmful to him then you have to come in, otherwise give him freedom. And no need to argue. Agree with him rather than making him agree with you. Give him freedom because if from this age he becomes angry and settles into anger, his whole life will be destroyed. And he cannot understand so that's not the problem; only you can understand. He cannot be made to understand it -- that it is wrong.
You have to drop fighting with him... even when you feel that you are right; that is not the point. Right or wrong, if it is not going to harm him in some really dangerous way there is no need to fight; agree with him. And when you are agreeing ninety-nine percent, he will agree with at least one percent. That much he will do; that will come automatically. And my feeling is that we become too much protective. If the child is stupid then it is very easy for him to become obedient. If the child is a little intelligent it is very difficult for him to become obedient. If the child has some potential he will fight. The potential is good, the readiness to fight is also not bad, but if he fights continuously then he will

become settled in that habit and that will remain a hangover for his whole life. That will become his characteristic and he will be fighting with everybody: in the office with the boss, with the wife, with the children. He will destroy his whole life-energy in that.

So you have to feel very responsible. Don't provoke him, and whenever you can give him freedom, do. Give him as much rope as possible and he will be immensely satisfied. He will become very joyous and he will become very loving, because anger is love frustrated. He wants to love you but you are so dominating... and each mother has to be. These are basic problems. It is not that you are wrong. Maybe he is eating too much ice cream and you have to stop him and he will argue. You have to say no otherwise the ice cream is going to destroy his teeth, his body and things. So I understand your difficulty.

So only when you see that it is really going to be harmful, then interfere. Then the next thing to be remembered: when you interfere, then don't yield. Rarely interfere, very rarely. Make it a rare thing, exceptional, but when you say no, stick to it whatsoever the cost. Then never allow him to win over your idea.

He has to learn both things -- that he is free, nobody is hindering him, and he has to learn the second thing also -- that if the mother says no, she means it; there is no point in arguing.

This is something very valuable. Many times parents say no and then they yield. Mm? the child wants to eat more ice cream and you say no. H,e persists, and he manages to force his will and then finally you have to give in. How long can you go on ? Reluctantly you say yes, but the child has learned a trick -- that he can manipulate you if he persists. That is a wrong strategy to learn; then he knows that the mother is weak. If he can go on persisting for a time you will yield. So he will nag you, cry, weep go into a tantrum, and he knows that you will yield.

Both are wrong: to be too restrictive is wrong, to be always around him is wrong. When you are really feeling that this is

going to be wrong for him, then stick to what you say whatsoever the cost. If he cries for the whole night, let him, but let him understand one thing -- that when the mother says no, she means it. You follow my idea? Both these things have to be there.
Then he will grow up a beautiful child.

A great energy is pulling you upwards; cooperate with that energy. That energy will be like a pillar on you, and if your body starts moving upwards -- your hands, your body -- cooperate with it.... Just float with it. Even if you start standing on your knees or on your feet you can, but just cooperate with the energy that is pulling you up.

Anand means bliss, amana means no-mind: blissful no-mind. And that's what you have to achieve... and that can be achieved. That is the greatest treasure there is. When the mind drops, suddenly you are in god because that is what has been holding you away -- the wall of thoughts, that continuous traffic of desires, thoughts, emotions, memories, dreams, imaginations. That is functioning as a wall, otherwise there is no gap between you and god; it is a continuity. You are part of it... but lost in your ideas.

It is as if you are sitting in a beautiful garden and the full moon is there. All is joy, but you are lost in some idea. For you the trees don't exist, neither does the moon nor the moonlight, nor that beautiful celebration that goes on... those flowers, those birds, nothing. You are lost in your mind. So that which is present becomes absent, and that which is not present becomes present. The mind is doing a trick: it is creating illusions which really are not but which appear to be, and because of those illusions we go on missing that which is.
So in the east, spirituality is synonymous with the state of no-mind. That's what has to be achieved... and that's my whole work here: to drive you so crazy that you start slipping out of the mind. A sane person is well-established in

the mind. He has to be driven insane. So out of that very turmoil, he is thrown out, slips out.
In that very moment there is bliss and benediction, and there is great beauty....

[A sannyasin says she has been giving chakra readings for the past two years. She says she tells people things without knowing where it is coming from... But people came and they send their families and their friends. Osho checks her energy.]

You can do it without any fear. And whenever you are stuck, just remember me. Put the box (which he has given her) on your heart, and it will be flowing.
Never do anything from your conscious mind, that's all. If it is not coming, say that it is not coming; that sincerity has to be remembered. That's what happens to many mediums, and they lose track. Some day it is flowing, some day it is not flowing, or sometimes it is flowing for a few minutes and then it is not flowing. Then the ego gets involved. It says, 'Now I have to complete it, otherwise it looks embarrassing.' You complete it and whatsoever you do then is going to be dangerous. When you come in, it is dangerous; then it can be harmful. If you don't come in there is no problem at all. You are just a passage... and you can become a beautiful passage of unconscious forces. They are there!
Continue, but with this in mind: always remember that if you feel stuck, rather than supplementing it through the mind just put the box on your heart and wait. Again the flow will start within two, three minutes... but don't make it up! Sometimes you can make it up very very accurately. Once the thread is in your hand for two, three minutes, if it is flowing you know the trend. You can make it up; you can add a few things. But those things can be dangerous, and that is not good. A medium has to be very sincere, absolutely sincere; not a single word should be added by you.

When you have done the reading and you have said something, you have come back, don't interpret it. Say 'This is all and I don't know what it means. You find out the interpretation.' Don't you interpret, because the interpretation will be from the mind and the source from where it comes is not the mind. It will go on opening more and more. The more you are true to it, the more it will open. So you can become a great medium, and very easily. You have that intuitive quality, you have the hang of it; it just needs a little help. Not from the conscious mind... help in the sense that the conscious mind has not to be used -- that awareness.
This quality will be helpful for your work also because that work is also more concerned with the unconscious than with the conscious.

[At a previous darshan the sannyasin told Osho she was studying Creative Arts therapy.]

And I will need you. Finish your one year there and then come! If you can't finish and in the middle you feel like coming, then come. There is no need to finish; we can finish everything here. You will not be in any trouble and you will not close up, mm? Things will go on growing. And help my people there! Good.

Prem means love, and rajyogi means the royal path: the royal path of love. And love is going to be your path. Love makes everybody a king and queen; hence it is the royal path. And there is no need to go to god's door as a beggar. One can go as an emperor, so why go as a beggar?
Don't go desiring... go offering. Don't go asking... go giving! And that's what love is! The joy of giving is love, and the more you give the more you get... but getting is just a by-product. It is not the motive in it. Love is an unmotivated giving, unconditional: you love for the sheer joy of it.
So give love to people, to trees, to stars, to mountains, to all!

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #23

Chapter title: Mind is maddening
23 October 1977 pm in Chuang Tzu Auditorium

[A sannyasin says that she became exhausted assisting the Primal group, and has a fear that because she has burnt up so much energy in her past she will not live long.]

Just a mind idea! And you cannot spend your energy forever. Energy is continuously being produced. It is not like a reservoir: it has no fixed quantity. In fact the more you spend it, the more you get it, so never have that idea in the mind. You have a very materialistic concept of energy: you think it is a certain quantity like bread in your fridge. If you eat it then it is finished, and by tomorrow it is gone. It is not like that.

You can eat it and have it too! That is a totally different kind of energy. It goes on being produced every day. You work all day and then you are tired. In the night you fall asleep and by the morning the energy is there again; your inner dynamo has created again. You are perfectly healthy and perfectly energetic; there is no problem. You must have some mind thing about it... and if you have that mind it can create trouble, because you will go on misinterpreting.

Your work is going well; nothing to be worried about. And when one is learning a certain thing, sometimes it is hard too.... By and by you will learn more, and it will become easier and easier because the more you feel self-confident, the more easy it will be. But that can come only through work.

So I think six months more and you will be perfect in your work, there will be no problem. And you are growing very well! You are going to live long and you have to work for me for a long time. Don't try to escape so fast and so soon!

[The sannyasin continues that she doesn't sleep well and always wakes between three and four in the morning.]

You always get up between three and four? Then make it a meditation time.
Always use opportunities for some positive good. Be creative about everything. If you cannot sleep then there is no need to force sleep, and sleep cannot be forced in the first place. Sleep is one of those energies that cannot be willed. If you will it, you will be disturbed. If you do something to go into sleep your very doing will be the hindrance, because sleep is against doing; it is a state of non-doing. So if you make any effort: for example, you start counting sheep or you start repeating a mantra or you start turning this way and that or you start calling out for god and start praying, all that will make you more awake. That won't help but that's what people go on doing.
My approach is totally different. First, if sleep is gone that simply means your body is perfectly rested and people have different...

[She says: But I feel exhausted and then I feel...]

That is your mind; that's nothing to do with the body. Just the idea that you have not been sleeping well tires you. It is not really the lack of sleep. Because the body mechanism, the body organism, has its own wisdom. For example, you are eating.... The body says 'Enough!' but you say, 'Because I am so thin and lean, I have to eat more.' That is wrong; you are creating trouble for yourself. You can eat, you can force a little more, you can stuff, but the organism is not ready for it and it will reject the food.
One day you are not feeling to eat at all, but your mind says that if you don't eat you will become weak. Nobody becomes weak in one day. If the body is not feeling to eat it is better to listen to it; it knows better. It has an instinctive knowledge that at this moment eating will be dangerous. Maybe some work is going on in the intestines and the body

wants to clean it before you put in any more food. Maybe some poison has entered. You have already taken in too much food and the body has not been able to finish work with it. It does not need any more work, otherwise the whole mechanism will go berserk; it will not be possible for it to manage. So the body says 'No food, no appetite.' No appetite is body language, just a symbol for you. The body cannot speak verbally: it cannot say 'Stop!' That is a symbol, body symbol: no appetite. The body is saying 'Don't eat!' but you have a certain mind, you feel that you have to eat at least twice or three times a day otherwise you will become weak. So you go on stuffing, and because there is no appetite you try to create a false appetite. You will put more spices in the food so you have a false appetite or you will go to some place where you always like to eat. You are trying to deceive the body, but this is just stupid! And the same happens with sleep.

If you have fallen asleep and at three or four you feel you are wakeful, that simply means the body is rested. The body's sleep is finished, now your mind is creating trouble. So use that one hour. Just lie down there silently; enjoy the silence of the night! Rather than getting disturbed because the sleep is broken, enjoy this moment for meditation. No need to get up: just lie down there on the bed, rest, but listen... the sounds of the night are there, the silence of the night. The traffic noise is there but people are not there; everybody is asleep. This is beautiful! You are alone -- almost as if you are in the mountains -- with the darkness and the soothing quality of the darkness. Enjoy that and relax into that enjoyment.

You see the point? Otherwise you become miserable -- that once again your sleep has been broken; again tomorrow you will be tired and worried and there will be tensions and anguish and anxiety. Those things will not allow you to go to sleep again.

Take a positive vision, use this time. One of our sannyasins Is in gaol in australia.... For some foolish legal thing he has been put into gaol. He was very much worried that two

years would be wasted. I wrote to him to meditate. This is a monastery; a gaol is a monastery! A few people use monasteries as gaols; you use the gaol as a monastery! He got the idea! Now he is so happy; he has never been so happy. Mm? that small cell and all alone; nobody to disturb and a guard there on duty. It is beautiful! Regular food and regular sleep... no worries of earning, etcetera. He started meditating; now he is enjoying. He says, 'Osho, it is really a blessing in disguise!' Now he will come out of the gaol a totally transformed person.

So use that one hour, mm? Get in tune with the night, the sounds of the night, and enjoy! It has immense beauty. Then you will not know when you have fallen into sleep again... but that is a by-product, and that can only be a by-product. When you are so absorbed listening to the night sounds, again you will slip into sleep slowly -- not through any will, not that you were wanting.

And I am not saying that you have to meditate so that you can sleep, no. There is no 'so that', there is no 'therefore'. I am simply saying to enjoy! And suddenly you will find that the sleep has happened. But whether it happens or not is irrelevant. If it happens, good; if it doesn't happen, perfectly good. Just for three weeks do this and all tiredness will disappear. That is a mind thing. From the very morning you are carrying the idea that you are tired. Of course, you will be getting more and more tired. You will be afraid of everything, of every involvement. You are already tired so if you do this you will be more tired. You are creating a neurosis around you.

Everybody has different needs about sleep and food. Somebody sleeps eight hours, somebody may need ten hours, and somebody may need only six and somebody may need even four or sometimes there are people who need only three or two hours....

My own father cannot sleep after three. He goes to sleep near about eleven, so he has three, four hours sleep at the most. My mother has always been worried, but I told my father to sit in meditation. So he sits from three, and that

has become his door to the divine. For years now he has sat from three to seven... and he almost becomes like a statue; he forgets the body.
Now that has been the most precious experience of his life; no sleep can give it. He is fresh by three; that's how his mechanism, his body, is functioning. In the beginning he used to try to go to sleep. It was a misery because the sleep wouldn't come and he would get tired trying to sleep, and frustrated; by the morning he would be frustrated. Three or four hours of struggles to sleep every night and it doesn't come; how can you remain unfrustrated? But since I have given him meditation, all frustration has disappeared, and those have become his most valuable moments. Now he longs for them: for twenty-four hours he thinks about them, because those are the most peaceful. He has used it rightly. So just see it as meditation...

[A sannyasin, newly returned from the West, said she had been cleaning in the ashram and enjoying that, and then she wanted to do some art work. She becomes confused trying to explain to Osho what she wants to say.]

I understand. This is how the mind goes on: one moment it is for, one moment it is against; one moment it wants to stay here, one moment it wants to go. If you go on listening to the mind you will remain in a turmoil. And then you will not be able even to trust yourself; because how to trust? One moment the mind says 'Be here', and then next day you start writing questions: 'Why can't I go back?' Nobody is preventing you -- whenever you want to go back you can go back -- but there you will start asking 'Why have I come here?'
So that is not going to help either. You have to understand that this mind is almost a kind of madness. It never gives you any direction; it simply gives you desires. Whenever you start doing something again another desire comes up.
Now, you always wanted to be here and to work in the ashram and you were enjoying. Then the mind says 'Why

not paint, make pictures, this and that?' So you can do that, but then within a few days the mind will say, 'What are you doing?' Then you will start missing your work in the ashram. This way one cannot grow. It is like making a house: one day you make it, another day you destroy; then the third day you again start putting things together. By the fourth day you are again angry and you again pull apart everything, so when will the house be made?

And the whole point of being a sannyasin is that you will listen to me and not to your mind. So only one decision has to be made: either you decide to listen to your mind, then this will continue; you are choosing it so you have to suffer.... Or you decide to listen to me. Then forget about the mind; let the mind commit suicide. It will commit suicide because there will be no need for it. So just think about that.

If you really want to grow and you want to grow into happiness, then this mind-game has to be stopped. Then whatsoever I say, do. You will feel great fulfillment in it because then it will not be your responsibility at all. I am saying to do it so you are free.

Just understand it and drop this mind and start working!

[A sannyasin says he gets sick in the morning discourse with headache and congestion which last for days after. He feels he must be misusing Osho and that's why he gets sick. Osho checks his energy.]

The connection is there and it will grow. Don't misuse it... and you will start feeling when you misuse and when you use it, mm? Just grope in the dark and find the way. But the connection is there and it can become bigger and deeper.

If you go on using it rightly it will become deeper and deeper. If you misuse it you will start losing it. But things are perfectly good....

It will go, mm?

I think that the problem is not the lecture; you are listening to it too seriously. You are trying to make too much effort of

the will to listen to it. You are not relaxed. You have to listen to it very passively. You are too worried that you may miss something; a single word may be missed and then you will not understand what it is. That is creating the trouble. You are trying to concentrate on it, mm? -- that can always create trouble. Then one-and-a-half-hour's concentration is going to be difficult. It can give you a headache, it can give you throat congestion; it can become heavy. It can go on for days.

Concentration is unhealthy; meditation is good. And the difference in concentration, is effort, will. You are trying to listen just to me so nothing else disturbs you. You are trying to exclude the whole world. That is what is creating that trouble. Meditation is all-inclusive; it is not excluding anything. This bird is included while you are sitting in front of me meditatively . This music is there -- of course, in the background; I am more emphatically there but it is there. You have not excluded it, you are simply relaxed... so start with relaxation.

It will be good if you start listening with closed eyes and with relaxation. If something is missed, nothing is missed! Don't be worried... and don't be in a hurry! Anyway you cannot miss it because there is nothing to miss! Just relax, and really to get that is to get it!

Be relaxed... and there is nothing to miss and nothing to get. To get that is to get it. With closed eyes start listening as one listens to music, birds singing... a breeze passing through the pines and the river flowing by. Just as you listen to natural sounds, listen that way. There is no need to figure out what I am saying.

And it will be gone; nothing to be worried about! Good!

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #24

Chapter title: Reflect, don't project

27 October 1977 pm in Chuang Tzu Auditorium

Prem means love, mukul means mirror: a love mirror. And the message is that if one reflects rightly, if one becomes a mirror, one will not find anything else other than love. It is because of our distorting mind that we cannot see love, otherwise love is all around. From the trees and from the stars and from the sands and the sea and the pebbles, love is vibrating from everywhere.

Love is the basic vibe of existence itself. The tree can exist only if it goes on vibrating in love, and the star can continue only if it goes on vibrating in love. The moment the love vibe stops, death happens. Only in love is there life. Without love there is death; hence the great urge and desire for love. You cannot live without it; it is the nourishment. Just as food is to the body, love is to the soul. But because we cannot see rightly, our vision is crooked, our mirror is not mirroring but projecting, we go on missing.

Become a mirror, and by saying to become a mirror, I mean: don't project, don't have any prejudice, don't have any idea. Look at things without any idea interfering. Look at a rose flower with no idea... not even with the idea that it is beautiful, not even with the idea that this is a rose. No idea interfering... just silence, and the silence will bridge you with the rose, and you will become a mirror.... In that moment you will see great love being thrown towards you from the rose. It is always coming from everywhere; we just have to be in a right, mirroring state. The day one becomes a mirror god is everywhere... because love is everywhere, and there is no other way to know god. The only way to know god is to know love.

But as is the case even when we love people, we love with ideas. Then only fragments of it reach. You love a man but you have certain ideas about the man, an image; that image occupies you. Because of that image you cannot see the real person. The image gives you expectations. If the man is not according to your expectations, there is frustration. If he is

according to your expectations, there is no joy because you take it for granted. In either case you miss; either there is boredom or frustration. If he goes on fulfilling your expectations you will be bored by the man. Sooner or later he will look dead because he will become so predictable. You know what he is going to do, you know what he is going to say; you know the future. Then the excitement is no more there; it is mechanical. If he fulfills your expectations you are bored.

In China they have a saying, that if you see a woman bored it simply means she has got a perfect husband. That appeals to me; it looks very very psychological. The same is true about the husband. If the husband looks bored that means he has got a perfect wife; now there is nothing else to happen. Everything is perfect, everything is closed. They may as well die. There is no longer any future: it is going to be the repetition. If the expectation is fulfilled it creates boredom. If it is not fulfilled it creates frustration, anger. Both ways it is destructive. To be a mirror means to have no expectation. When you come before a mirror, the mirror has no idea of who you are, whether you are beautiful, not beautiful; the mirror has no idea at all. Just a moment before you came the mirror was empty. In that emptiness, you are mirrored. Once you are gone again the mirror has no idea about you; it is again empty.

That should be the key for you. That has to be worked out. Encounter life as a mirror, and immense will be the benefit. Every day your joy will go on increasing. When the joy comes to its crescendo, that's what we call god. It is the total orgasm between the individual and the whole.

[The new sannyasin says: I would like you to explain the word 'allah'. When I was doing the prayer meditation in the centering group, the word came to me when I had lost my mind and body. I did not know what it meant.]

Yes, it is a sufi word for god and it is a sanskrit word for mother. Both are significant, because to me god is more like

a mother than like a father. God is more accepting, receiving -- not like the male energy: aggressive. So the sufi word means god, 'allah', and the sanskrit word, the same word 'allah', means mother. But the thing that bridges both is love. God is love and the purest representation on the earth is the mother. The closest love that comes to god, to the unconditional love of god, is a mother's love.

You can make it your mantra. Whenever you are sitting silently, repeat 'allah, allah...' and sway with it. Let it not be just a mental repetition. Your body should participate in it, your body should vibrate with it, and great joy will come out of It.

You have stumbled upon your mantra, and that is the right way to find it. The right way is not to ask somebody. The right way is to go on groping. Then one day suddenly you feel a sound which is the sound of your innermost core, which fits with you, arising in you, and you will feel immense joy. The meaning is irrelevant; the sound itself is enough. The meaning is given by it; whether we call it god or mother or love it is our meaning. The sound is pure. It has no meaning really; It has significance but no meaning.

So while you are here, whenever you find time just sit silently, repeat it, sway with it, and it will start encompassing you. You will be engulfed by it, drowned in it, and you will almost feel drunk after a few minutes. That is the ultimate in drugs!

Anand means bliss, murti means statue: statue of bliss. And two things to be remembered: one, remain as blissful as possible but don't get excited; that will be your work. Let the bliss be very silent, unmoving. It is there but nobody becomes aware of it. Let it be like the prayer jesus spoke, said in secret -- only you know about it. Carry it like a mother carries a child in the womb. Be careful so that it is not disturbed, but don't get excited about it. If you become excited bliss will never go very deep, because each excitement expands the energy. I am not saying this for others; I am saying it particularly for you.

If you can go on preserving it, it will go deeper and deeper and deeper because more and more energy will gather together; it will become accumulative. And when you are feeling that you are almost bursting with it, then enquire what to do next -- not before that. Before that simply go on accumulating it so that it can touch the very bottom of your heart. Otherwise a little bliss comes and you express it. For a few people it is good. There are different types of people: there are people who will gain more by expressing it; more will be flowing in them. There are people who will expend it and feel spent, exhausted. You are the second type. You have to make a reservoir out of it.

When you feel you are bursting with it and you cannot contain it any more, ask me about it. If I feel that now is the time to express it you can, but first gather it. Let it become a vital force. It should explode like a volcano -- only then... not small sparks; that won't do. It has to be a fire in the whole forest. The whole forest is afire; then it will change you and transform you.

So right now be blissful but keep it inside. Be very very careful not to express it, not to get excited about it. Soon you will see it is there all the time. Even while you are asleep you will find it; it is in you. Moving you will find it is there. You will start gaining a certain weight inside, a rootedness, a centering, a grounding. Mm? the more it is there, the more you will feel grounded, very confident about your being. Then one day it will be there throbbing. You will be smaller and it will be bigger. You cannot contain it any more and you would like to explode.... Before exploding you have to ask me.

Prem means love, vihar means play: love play. And let that become your very philosophy of life. Two things: be loving and be playful. If love becomes serious it brings misery. Life without love is not life at all. And that's what happens ordinarily: when people love they become so serious about it that the seriousness creates misery. They think the misery is because of love; then they start becoming afraid of love.

They start withdrawing themselves from all love; they don't go on that path any more. They start existing lovelessly, because love brings misery, anxiety, anguish, sadness. So they avoid it. But then their life is a boredom, a sheer boredom, for no purpose at all. Without love life is a boredom; with love, if it is serious, life becomes a pathology, ill, unhealthy.
A healthy life needs two things: love and playfulness. A non-serious quality is needed for love. Love should be fun! Then there is great joy, and the joy goes on growing every day. Because it is just a play you don't take it seriously; it cannot create misery. So be loving but be loving non-seriously!

[The new sannyasin says: I am a nurse and part of my work is taking care of dead bodies. When people die it is not very nice; mostly they die very terribly. It is the smell and the dirt that really disgusts me. Then I become hard and I treat them like an object; it is like a dirty job.]

A few things to remember: first, once a person is dead, he is no more. It is just a dead body; it is dirt! You need not be worried about it; there is nobody left! So there is no need to feel guilty that you are not loving. How can you love a dead body? If you don't hate it, that's enough . A.dead body is a dead body. Even the person himself has left it! It was no more worth living in, so how can you...? You want to enter it and live there?! Mm? the person has left because it was rotten. Now the house is dilapidated, it is in a ruin and nobody lives there. It just has to be dissolved.
So nothing to be worried about! How can you be loving? Drop that idea! Be loving when a person is alive. Then even if he is in a dirty body, be loving... because he is not the body. Always be respectful to the person who is inside. Sometimes he is in an old body, an ill body, stinking, but he himself is not that. Take care of his body, be respectful towards it, but once he has left then it is just dirt -- dust unto dust.

So clean the body, wash it. It is just a ritual really, mm? now it is all meaningless. It has to be thrown back to the earth. We have to do a certain ritual so that it is not so abrupt. To be polite, we do a certain ritual: the bath, new clothes. In different countries it is done in different ways, but we are just trying to create a certain meaning about something which is absolutely meaningless; otherwise it will be too abrupt.
Somebody has died and you suddenly throw him out. It will hurt you so we have to make the passage slowly, and make it as beautifully as possible. But basically it is all meaningless. The whole point is how to end it. So in one country you bury it, in another country you burn it, in another country, another way, but the whole question is disposal. The disposal has to be done in a certain way so it looks human and polite, but the body is just empty.
So don't be worried about it and don't create any guilt about it. It is just natural. Good!

[Osho had invited a sannyasin to come to the new commune. She says: One of the things that you have taught me so well is to live in the moment, and so I feel that a moment will come and then I will rush back.]

Mm mm, it is coming... I can see it coming. When I tell you to live in the moment that doesn't mean that I cannot see the future! It is coming.... Let it come; there is no hurry. There is no need to enforce it, because anything enforced becomes partial; it can never be total. Just wait, mm? it will be coming....
I will not allow you in if I see that it is enforced. I will allow you in only when I see that you have come totally on your own... not before that. But it is coming, so there is no problem. Any day, once you are back in New York, it will start haunting you!

[A sannyasin says she has a problem but doesn't feel like talking about it. She asks: If you can see me without me explaining...]

I can see you but that won't help. I can see you, but you have to say it; that makes a lot of difference. That is a very very necessary thing: you have to bring your question. At least that much work you have to do. I can see where the problem is. If you want me to tell you I can... but that won't help; that won't help.

The problem is that you want to be independent and yet you want me to take every care of you. That is the problem. You would like me to take every care of you, and I am ready to, but then you also want to be perfectly independent of me. Now, those are contradictions. You will have to choose one. If you choose independence, perfectly good; be independent. Then don t expect any care from my side; you have to lose that. You cannot have the cake and eat it too, so you have to decide. Or surrender totally; then all independence and nonsense has not to come in. Both are good, but you are trying to keep yourself in both the boats, hence the confusion.

You are afraid to surrender and you are afraid to be independent, and that is the basic thing somewhere. Other things are there but they are just by-products. If this is solved, your problem will be solved. So what do you want? If you want to be independent, try. There is nothing wrong in it; it's perfectly good. In fact if you surrender to me, in the end that's what I am going to make you: absolutely independent. Surrender is just a passage for preparation. But if somebody wants to be independent before it, he can try. It will be nothing but an ego assertion.

And this can go on playing tricks. Mm? you wrote that you wanted plastic surgery on your breasts and you didn't even wait for my answer! Either you should not write... there was no need; I was not telling you to write and ask me. I would not ever have asked you about it; that was not a problem at all. But you wrote to me and you didn't wait. By the time my

letter reached, you had had the operation already. That shows the mind: on one hand you would like to throw the whole responsibility on me. On another hand you would like to keep your independence intact. But being in both the boats you will be in trouble and in great confusion.

[She replies: I don't want a false surrender. I don't want to say 'Yes, I surrender,']

No, saying won't help, mm? saying won't help. You live it! If that is the way it is to come, go through it! But then don't ask tor consolations -- because there will be suffering. And then don't say that it is confusion; there is going to be confusion. Accept it and live it. You will crack, but when one cracks it is not an easy thing; it is painful. It is a breakdown. If you can live it then it will crack, that is certain, but then don't be in a hurry to find some solution. Just live it... and suffer it. It is perfectly right to go through the whole agony of it. That may bring light, that may bring clarity.

And that's exactly what I am saying. I am not saying to choose; how can you choose? I can only say to try to see the whole thing. What the problem is has to be seen, then the confusion and how the confusion is being created by you. Because you are trying to do two things together, two polar opposites together... hence the confusion. Now see it and go through it!

If you have seen it totally you will come out of it. And whatsoever the outcome, it is good. If surrender comes out of it, it is good; if independence comes out of it, it is good. So there is no need to keep some prejudice or other from the very beginning -- that surrender has to come -- no; otherwise it will again be manipulated.

You just keep yourself open and go through it. But it will be great agony for a few months, so be ready for it.... And don't seek cheap consolations then. You are choosing the hard way....

You cannot choose anything else right now; you are already on the hard way. Not everybody is confused here, so there

must be some ways people are choosing which are not hard. Not everybody is in the same confusion as you are. It must be your choice but maybe that is the only way you can go through it. And everybody has to go in his own way. If it is hard, it is hard; nothing to be worried about.
For one month just let it be there, and after one month tell me, if you feel like saying something, mm?

[The sannyasin adds: I feel that you're telling me all these things as if you are angry with me.... It makes me feel guilty.]

No, no, no, there is no need to. These are your confusions that you go on creating. That's what I meant: I don't want to say what the problem is. If you had asked the question then it would be different. Then you would not think that I am angry... because you had asked it. Because I am saying it, it will look as if I am angry. I am simply saying that this is a situation in your mind. Watch it, see it, go through it, and after one month tell me how you feel.

[A sannyasin has just completed individual Primal therapy. He says: I was very shocked and surprised at... what came out.]

It is always surprising because we don't know ourselves... and much more is there. In fact one can go on and on and can go on being surprised. It is almost a bottomless abyss. But it is good to know a few surprising things about oneself. That makes one very understanding about oneself, and about others too. A great compassion arises; then you can understand others also and their problems. You are not so hard; expectations are not so perfectionistic. You are not neurotic about your demands. You can see the limitations of others because you know your limitations. You can see the childishness of others because you see your own childishness. You can feel compassion....

[The new Tantra Yoga group is present. The leader says she is used to using more rituals and this time she did not have a plan and it worked well.]

And you had been doing the work before more structured and more ritualistic? And this one was not that much?... My feeling is that you let it be completely structured. Not half way, then it will miss both the beauties. Let it be completely structured and with rituals, because we have another group, tantra, which is completely spontaneous. So there is no need to create another spontaneous group. That's why I have called it tantra yoga; yoga means technique. It means method, ritual. The other one I simply call tantra; it has no ritual, no method. First people should pass through tantra yoga and then they will do the tantra. So don't make a compromise. Simply make it planned, programmed, and go accordingly, mm?

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #25
Chapter title: Truth's not a theory but a flower
28 October 1977 pm in Chuang Tzu Auditorium

Anand means bliss, blissful, and sanjaya means right victory -- blissful right victory. Victory becomes wrong when it is enforced, when it is through violence, through aggression. When the other has to be defeated then the victory is wrong; it is ugly. When you don't enforce it and the other simply surrenders to you it is right victory. So right victory is through love and wrong victory is through violence.
Love makes one immensely victorious. Without defeating anybody it creates victory; that's the miracle. If somebody is defeated something has already gone wrong. The magic of love is that nobody is defeated and everybody becomes

victorious. Nobody is low and nobody is high. Both are drowned in one victory; they both participate in cine victory.

[A sannyasin says he keeps having in his mind the question 'What is truth?' 'What is truth?' He doesn't know what kind of question that is.]

Truth is not a question and cannot be made into a question. It is a quest. It is a fire, a passion. It is not like a question that you can find an answer for. Your whole life will be at stake with it. You will not find the answer, but one day the question disappears... and that is the answer. If you go on searching... and the search is hard and arduous. The search is almost impossible because one knows not what one is searching for; one knows not what this truth is, after all. One knows not why there is this urge to know. Everything is almost in darkness.

But one cannot stop either. It possesses one; it drives one again and again into new explorations. One goes on asking and an answer never comes, but by this asking, through this continuous quest, this passion, one changes. Slowly, slowly one is transformed. One day one becomes the truth; then suddenly the question disappears.

The disappearance of the question is not the finding of an answer. The disappearance of the question is simply an indication that you have arrived. Now there is no problem: one is at ease with oneself and with existence. There is great blessing.

One cannot say what it is. One cannot say while one is searching and one cannot say when one has arrived. There is no way of saying it. While searching the question is there, and that's why you cannot say what the answer is or what the answer is going to be. When it has happened it is so much that you cannot put it into words.

Truth is a transformation of your being. It is not an answer that comes from somewhere. It grows in you. It is a blooming of your own being. That's why in the East we always call it 'the one-thousand-petalled lotus'. It blooms in

your consciousness... you become it. The very passion for it, when it becomes absolutely intense, transforms you. The very intensity of it is the transfiguration. It is there, and it will give you much trouble, but one is fortunate to have it. The really unfortunate people are those who don't have any desire to know truth, who simply go on lingering for no reason at all. Whether they are alive or dead, it makes no difference to them. They have no passion in life. They are not searching for anything, and of course if you don't search you will not find.

Those who search are going to be in continuous trouble and anguish and anxiety. The search can drive them mad... but it is worth it. Even if one goes mad for many lives then too the search cannot be stopped. It is worth any cost; at any cost it is not costly.

So go on meditating on it, go on brooding over it. Go on cherishing the idea, the desire, the passion. Water it, nourish it. It will take you into many troubles. It will not allow you a very comfortable life -- no, not at all. It will never give you any security. It will not allow you to settle into any comfortable, worldly way, no. Wherever you are it will drive you into further search again and again. But this is good. All this turmoil and all this storm is good. After the storm is silence. So go happy, continue to meditate, and come back whenever you feel like it, mm? And wherever you are, work for me too! Good.

[A sannyasin says that while he was in the West he tried to introduce Osho to people there, but it was like talking to a wall... people seemed dead.]

That's right! The alive people have come here and the dead people are left; that's true.

It has been a good experience; this is how it is going to be. When I say to you to share me with people, I am sending you into this kind of experience that you went through. Firstly, you will not find it easy to say what you want; that's

a good experience. Try hard -- from one side, then another side.... By and by you will become a little more inventive. It takes time; it needs polishing. In the beginning one feels simply stuck; one feels stuck at each word. There is so much to say, and suddenly you feel a blank arising in you. That has to be passed: one has to try.

Even if it is not perfect. even if it is not as good as you would like it to be, it is inadequate, let it be inadequate. Trying again and again you will find better ways. Of course they are never perfect and they can never be; they always remain inadequate. They will become better, but they will remain inadequate. Nobody has ever been able to share his experience... and the higher the experience, the more difficult. And these things are so intimate that to talk to somebody almost looks like profaneness, sacrilege. It is as if you are breaking an oath, mm? You are bringing something which is so private into the market-place.

And naturally the second thing will happen: you will find walls there. Just to be polite they may listen to you but you can see that they are not interested, that they don't want to waste their time, that they can't understand. Even if they can hear they can't understand. That too has to be experienced.

But if you come across one hundred walls, you may find one wall listening. And the search is for that one. Ninety-nine are not the point. If out of one hundred you can make one person listen, that's enough; that's more than enough.

So in both ways, if you go on trying... and I would like every one of my sannyasins to go on trying to share so that you become more and more articulate. These experiences are such that they need articulation. They need a little experience, experimentation with words, language, gestures, silence.... One needs to create a situation so that that which cannot be said can be at least shown, indicated at least... fingers pointing to the moon. If even that much can be done then it is more than enough.

And the third thing: by and by you will be able to see from the very beginning, from the very aura of the person,

whether he is going to become a wall or will give ears to you. But it is possible only when you talk to many people. By and by you become alert that there are certain people who are walls and there are certain people who are not walls. They all look alike from the surface. Once you have known who is not a wall, then you can immediately catch hold of it -- there is no need to waste time -- but that will take time and long practice.
And that too is true -- that you will find many people almost dead. They are! But don't be angry with them: have compassion....
Mm, they have to be touched so that maybe something starts happening to them. Maybe they can come back to life again. They have to be called forth as jesus called lazarus, 'Come forth! Come out of your grave!'
But good that you tried; continue trying. Mm?

[A sannyasin couple are present. The man says the woman has another lover and they all three live together. He doesn't feel comfortable with this.]

Mm mm, in fact it is very good. If you can go into it a little deeper, it will help you to get rid of jealousy. It is a good situation.
Use all situations. Just don't try to escape from situations, mm? It is creating jealousy in you -- it is good, the situation is good. It is bringing up something. It is an on-going group... that's great! Nothing is wrong in it. Before somebody escapes from the trinity, use it!

[The man says: I feel like escaping now though....]

That's not good!... But you will be carrying your jealousy with you. This situation can help it to drop. And it is just a mind thing; it is nothing much. It is just because we have been brought up in that way; we have been conditioned for jealousy. From the very childhood we have been given the

idea of jealousy; otherwise it is nothing! What is wrong in there being three persons instead of two?
Three are always better than two. Give it a try!

[The woman says she would like to go deeper with this partner, but is afraid to get trapped into an exclusive relationship.]

Exclusive relationships are traps. It is very difficult to remain in an exclusive relationship and yet remain free. It needs great intelligence and great awareness to do that; otherwise you will be trapped. That's what he is trying to do and that is why you are also desiring it. You would not like to lose him, so he is threatening that he will go. And once he starts going you will start following him, so the second thing worked.
I am not saying to live in that relationship forever -- nothing is forever -- but while it is there why not use it? Once you have completely settled in it and there is no problem left, no jealousy, no problem, you can go. Then it is perfectly good; say good-bye to [the other person]. Then there is no problem. I am not saying don't leave it -- you can -- but don't escape; don't run away. Go gracefully. Let it do whatsoever it can do to you, and when the work is finished and you are completely okay -- if you want to remain in it for your whole life you can; there is no problem -- then say good-bye. Then it has nothing more to give you. It has enriched you and you will feel grateful to [him] forever, because never again will the jealousy come into your life like this.
My approach is always: never be an escapist. And what wrong can it do? It cannot do any wrong! Give it a chance! At least for one month let it be a play, a drama, a theatre, but let it be. And enjoy as much as you can. Find new ways to enjoy it, because sooner or later it will finish, mm? Even to live with somebody, even for two persons to live together is so difficult. To live with three is very very difficult; it cannot be forever. Somebody or other is bound to escape. If

you don't escape then [the other man] may get out of it. Before he gets out of it, use it!
But if you feel it is too much and you don't want to go into it, it is perfectly okay; drop out of it. But you will be missing an opportunity. It is always good to see the ugly sides of the mind and they come only in such situations. Otherwise the ugly side remains hiding; it remains in the dark. You never know about it; you only know about your beautiful face. The ugly side comes in front only in certain situations; those situations are immensely valuable.
That is the whole work of encounter and groups like that: to bring all your ugly sides to the front... sides which you never come across, aspects of your being which you never encounter. People can go on living with one aspect and they think this is their whole being, and it is not! To know oneself, one has to know one's whole being, all the aspects: good, bad, beautiful, ugly.
This is good! I think for a few days you should be intensively in it. Take it as an encounter group! And when you are finished, and when you see that now there is no problem in it -- you can remain in the same bed, all the three, forever -- then say good-bye. Then the group is over!
But it is for you to decide. If you feel it is too much and you don't want to go into it, then it is up to you, mm?

[Osho suggests groups to them.]

By that time if you feel like enjoying and being enriched by the relationship, good. Otherwise there is no problem; just get out of it! Don't make much fuss about it, mm? Good... good!

[A sannyasin says she has finished her schooling and could have gone to university but there was nothing she wanted to study. Osho invites her to the new commune.... And we are going to make an anti-university there so you can be un-educated, no problem!]

[A sannyasin says: I did the Encounter group and in it I saw that I was very defensive towards people. Very often I feel so defensive against you too.]

Mm mm, nothing; that is natural. And the mind is always defensive. Otherwise if mind is not defensive you will immediately become enlightened! It defends you against enlightenment, that's all! But it is going... it will go! It will go down the drain -- don't be worried; it is already slipping. Chunks, big chunks of it have disappeared. Mm? there are holes in your defence wall. That's why you are becoming aware of the defence -- because of those holes that have happened. So you can compare and you can see the difference, and you can visualise what the blessing will be if the whole wall disappears.
People who are completely closed don't feel that they are defending. How can they? They have never known any other thing; they have never known anything other than defence. Now you have known a few moments. They are there every day. Just for a moment you forget defending and there is great joy and silence; then again the mind comes in and starts creating its wall. That's why you are becoming more and more worried about it, because you are becoming more conscious about it. It is a good indication.

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #26
Chapter title: Self-erasing, truth-embracing
29 October 1977 pm in Chuang Tzu Auditorium

Prem means love, adima means primal. The cultured love is no more love; only the wild is true. The sophisticated is already dead; it breathes not. The civilised is so repressed, so managed, so formal, that it can't be alive. Love is alive

when it is primal. And if love is not alive, you are not alive. A man may live seventy years but his real life should be counted only as being that time in which he has lived in love, and that may be only seven moments or may not be even that. Only those few crystal clear moments of love when you are at the top of the world, are really alive moments. All else is just preparation, rehearsal. All else is meaningful only if those peaks happen. It is meaningful because of those peaks, not in itself. And those peaks are possible only if you allow the wild to take possession of you, otherwise they are not possible. So the more civilised man becomes, the less capable of love. Logic becomes very very efficient, love becomes dead, and up to now this has been the misfortune....

To be initiated into sannyas is to be initiated into primal love. Let that become a constant remembrance -- that life is for love and is meaningful only when it is for love. Only those moments are alive which are in love, otherwise everything else is dull, dismal.

And this is my message for you -- to become more and more loving. And when I say to be more loving I mean wild! not lukewarm, but really hot, intense. That is the meaning of the word 'passion'. Passion does not mean lust; it means intensity, it means totality. Lust is never passionate because it can't be total; lust is always superficial, momentary. It can't be very deep because it is of the body, only of the body. Passion means the body, the mind, the soul, all are involved in it together and one hundred percent involved in it. That's why love has always been thought to drive people mad. It is true... but that madness is far more valuable than the so-called sanity.

The word comes from the same root as adam. Adam is the first man, the primal man, and adima comes from the same root. The word adam originates in sanskrit; it is not a hebrew word. In hindi man is called 'admi', and the sanskrit root is 'adi'. Adi means in the beginning, in the very beginning; he who was in the beginning is adam. And if

civilisation had not happened, if nobody had taught you how to be, if you were purely natural, then you would be 'adima'. So one has to be alert not to be corrupted by civilisation too much. Use it -- it is necessary because you live in a civilised world -- but don't be caught in it; don't let it become your definition. Yes, use it as a mask when you go into the world. In the office, meeting people, use it! But when you are alone and when you are with somebody you love, then there is no need for any mask. Then there is no need for any formality. Just be wild, and through that wildness you will attain to your self.
The natural man is the spiritual man and all religion is nothing but a process of moving back to nature....

[The new sannyasin asks: A lot of my friends have become 'born-again-christians', and I was just wondering if that's the same thing as dropping the ego?... it's a definite change in their lives.]

I understand. It is not so easy to drop the ego. The ego becomes possessed by a new idea, that's all. And sometimes the ego can be possessed by the idea of egolessness too. The ego is very subtle; it is not so easy to drop it. One has to work hard. One has to go into the whole process of how the ego arises, how it is formed. And its ways are very subtle; if you push it out from one door it comes in from another. It can hide in anything. It can hide in humbleness, and the person can start thinking, 'Nobody is more humble than me.' Then the ego has come in. The ego can be dropped only by deep meditation.
This kind of thing is more emotional than meditative. It can give you a changed life because you start living with a new idea -- that you have embraced christ. You don't know christ! And the only way to embrace christ is to become a christ; there is no other way: not by becoming a christian but by becoming a christ... because christ is not a person but a state of consciousness. You cannot just embrace

christ. For example, you can embrace me, but that will not make you me.

You will have to go slowly, slowly into your mind, into the working of the mind, into the games of the mind... and they are millions. Only slowly, slowly, the more awareness is attained, the fewer are the games, the more awareness, the fewer deceptions. By and by you start becoming alert about how the ego has been surrounding you, following you. A constant life-long effort is needed.

But it happens: people want everything instantly, and particularly in america. So anything emotional... that you have embraced christ... now you are filled, possessed by an emotion. And more or less these people will be not very intelligent people. A little bit hysterical too, but their hysteria can take a very religious form: shouting for jesus.... And it may be just hysteria; it may be just the joy of shouting. Sooner or later these things wear out; they don't bring a permanent change. They bring change, that's certain, but you have to follow and watch people and you will find those changes are wearing out. You will always find people there because new people are always coming. If you go to certain movements you will be surprised to know this: that you will not find the original people there long. New faces are always coming and the original people disappearing. That is a criterion: if something is really happening then you will find the original people there.

There are millions of people in search, so each guru and each movement can easily have thousands. And these are the same thousands which go on moving. One day they are with guru maharaji and then it is finished after a few days; the honeymoon is over. They become Jesus freaks; then the honeymoon is over. They go to Maharishi Mahesh Yogi; then the honeymoon is over. And these are the same people who go on moving. But you will not find them at one place.... If a person remains at one place for over three years at least, then only can you be certain that something has happened. Otherwise these are emotional outbursts.

And the problem is that it is very difficult to be connected with Jesus now. You need an alive master to be related to. It is as absurd as somebody falling in love with Cleopatra. Mm? what type of love will this be? Cleopatra is no more. She may have been the most beautiful woman, but that doesn't matter; she is dead! An ordinary, homely woman is far better if she is alive; at least she is alive! But people are foolish. You may have heard that when cleopatra died she was raped! The corpse was raped, the corpse was stolen and raped. People are mad! Now, raping a dead body... what kind of man must this have been? Must have been neurotic. But this goes on in the name of religion very easily and you don't see the point.

Jesus is no more, Buddha is no more. When they were, they were really great doors, but those doors have disappeared. You have to find a living master, and living masters are always available. The earth is never empty, but one has to search, one has to stumble in the darkness, one has to grope. There are many falls so you will come across the real only when you have passed through many falls. One thing has to be remembered -- that something is always possible only if you are in contact with a living source. But the problem is that by the time you come to know about the living source, the living source is no more there.

When Jesus was there people were not being converted by him. He had only twelve disciples, and very poor fellows. And when he was crucified there were not even those twelve present; they had all escaped. When he was taken down from the cross only three women were there to help. Not a single man follower was there. Almost one hundred thousand people had gathered to see the crucifixion, but they were all rejoicing. They were throwing stones and dirty things at jesus and shouting and rejoicing, and they were very happy! Not even a hundred people were there who were feeling sympathy for him.

Once he was gone, by and by the name started gathering momentum. Then more followers were coming and more followers were coming... and now there was no danger!

Jesus was no more there so there was no danger; it was very consoling and comfortable.
Remember that Jesus is immensely valuable, but you will have to find a real Jesus, an alive Jesus. Only through him can Jesus again become alive to you, otherwise not.
And these are emotional movements; they don't make any permanent change. Yes, good as entertainment, excitement, but they don't change your life radically.

Deva means divine, and abheer means shepherd: divine shepherd. And I will make you one! You will become my messenger! Much is possible. Your own growth will happen through helping others. That will be your work on yourself: the work on others. Help people to meditate, to pray; help people towards me. And the more you help people, the more you will be helped. You need not be too much concerned about your own growth. That will happen as a by-product; it will happen on its own. You become more concerned with other people.
Sometimes it happens that if you become too concerned about your own growth, that very concern becomes the hindrance because that creates a kind of self-centredness and this will not be good for you. Compassion will help, service will help.
So while you are here be of service to each and everybody; in whatsoever way the moment demands, be helpful. Let compassion be your path and forget your own problem. See people's problems and try to help them in whatsoever way you can, to whatsoever limit you can. And you will be surprised that you are concerned with others and suddenly you are growing inside. Your growth will come as a by-product... not direct but indirect.
When jesus converted two fishermen, two brothers, it was early morning and they were catching fish. He came there and put his hand on one fisherman's shoulders and said, 'Look at me! How long are you going to go on catching fish! I can make you a catcher of men!'

And that's what I would like to say to you: 'I can make you a catcher of men! And fish you have caught enough. Enough is enough!'

Deva means divine, agara means a temple, a dwelling, an abode: a temple of the divine. And that's how I look at each human being. We may not be aware but our body is a temple. We may not be aware about the deity who resides in us but the deity is there, and it has to be discovered, recognised. In that recognition is joy. And unless the deity of the temple is recognised we will be stumbling in darkness. Life will remain unfulfilled, a long, long story of frustration: fruitless, barren, desert-like. So Let this moment become the beginning of a new recognition. Start turning in, and whenever you have time just close your eyes and become a statue, unmoving, and go in.
And listening to sounds will be very helpful. Not to any sound in particular, because that becomes a concentration. Mm? this noise of the train... the traffic, some dog starts barking... an aeroplane passes by; all have to be accepted. Not that you have to concentrate on any sound -- listen to all sounds from everywhere. You have just to be alert, listening, with no choice. That will help you immensely and that will become your meditation.

Deva means god, avesh means possessed by: possessed by god. And let that be your method: feel possessed by god. Whenever sitting alone feel possessed. The body will start swaying, energy will start moving and there will be a great upsurge. You will almost lose weight. You will feel as if you are being uplifted. That will help! If one can feel possessed then nothing else is needed.
So make it your meditation. Sitting in your bed at night, feel possessed. And once you have got the knack of it, it will not be difficult. Within seconds you can shift; you can disappear and god can be there. Both cannot exist together: either god is there or you.

The meaning of being possessed is that you have emptied the house and god can take possession of it. Sometimes it will be very frightening because things will start happening which will be incomprehensible to you. You will start doing things without being able to believe from where they come. Don't be worried! If fear comes, just take the locket in your hand and remember me.
Sometimes it will be very very scary, as if one is going to disappear or die or as if one will never be able to come back; but never be worried. Even if in those moments one disappears forever, that's perfectly good. That is the greatest blessing that is possible for man.... That is not death; that is gaining immortality. Nobody has disappeared, nobody has ever disappeared, so don't be worried! Whenever you come back you will be more solid, more yourself. You will have a clear feeling of your being. It will be well-defined, demarcated, and you will have a kind of illumination from within. If you can be possessed once every twenty-four hours, then those twenty-four hours will be of such silence, such joy, such peace, that you cannot believe it. One can believe it only when it happens again and again and again.

[The new sannyasin says: If I'm alone I'm depressive and have no energy. If I'm with people I have much energy and I can do many things. I feel very dependent because of this.]

I have felt it... and that's why I have given you the meditation. Now you can be with god and you will feel immense energy coming to you. No man can give you that energy, nobody can give you that energy. And the need for the other is there because you need to be possessed; you need to be possessed by god. Because you don't know how to do it, you do it in any small way that you can. You always want to be with people so your space is full with people; then you feel good. When they have left you feel empty.

Now I am giving you a technique: whenever you are alone, provoke god, invite him, and he will become your company... and there is no better company! This thing will change.

[A sannyasin who has just arrived from the West, says she hasn't been in a relationship for some years. She is always waiting for someone special, and they just haven't happened along. Special things happen -- but not if you wait for them, says Osho. God comes in ordinary ways. Life is ordinary, and it is perfectly beautiful in being ordinary. There are so many beautiful people around here; start falling in love with ordinary people.]

[A sannyasin says things have been happening very fast while she's been here. She is unsure if they are right.... Before she always forced things.]

They are right! Just go with things. Don't be afraid and don't pull back, don't hold back. If they are going fast, you go fast....
Force is not right; you just go with it.... Yes, it can work but at a very great cost, and you have to pay for it later on. It works, otherwise why should people, ninety-nine percent of people do it? It is very rare to find a person who does things without force. We know only one way to do a thing and that is with force. But finally the force destroys us because we become fighters, warriors. We are no more lovers. Love happens only in a let-go, when you are floating with the stream and not fighting upstream.
In the world that fight is a must. The world is very competitive; you are not alone there. If you don't do things with force somebody else will. But in the inner world things happen without force because there is no competition; you are alone there. And once you have learned that things can happen without force....
Chinese have the right word for it, they call it 'wu-wei': action without action. Things can happen without your

doing; then they have a tremendous beauty. They don't tire you, they don't exhaust you, and you are not spent through them; you remain intact. Once you know that knack everything is possible. And you will learn it; it is coming by and by.
It will be hard in the beginning because you are trained in a particular way, and it is difficult: old habits die hard. The ego also feels good when you are doing something with force. When you allow things to happen the ego does not feel good. There is nothing for it, no support for it, no props for it. The ego starts dying from starvation.
Sometimes things do go fast, sometimes the river flows very fast. When you are just floating with the river you have to go with it; you cannot choose your pace. When the river is flowing fast you have to flow fast. When the river moves slowly you move slowly. You have to be with the river, you have to be in tune with it, but that will come. That will be a great day of celebration when it has come totally.
Next time when you come, stay a little longer; do a few groups here.

[A sannyasin says he experienced much jealousy while his partner was in the Tantra group. He felt ashamed to bother Osho about it. A primal session helped.]

It has been good, this experience has been good, because we have to face all that is within us. And never feel ashamed, because if you do you will repress it.
I was expecting that something like this would happen. Jealousy is there... in everybody! We have been brought up in such a way that it is impossible not to be jealous. Our whole mind is saturated with jealousy. It is made out of jealousy. So if nothing goes wrong we are not aware of it. When something goes against it, then suddenly the shock and everything comes up. And this was my hope -- that the tantra group would help you more than meera. And it has done its work.

It has brought up something of which you were not conscious. And once it becomes conscious it can be released, it can be dropped. Only conscious things can be dropped. One cannot drop anything from the unconscious; first it has to be made conscious. So, good. You can continue primalling whenever you feel like it.

[The sannyasin then says he has a block in the thorax, which seems to happen when love doesn't flow.]

You have a box with you? So next time it happens just lie down on the earth, mm? not on the bed, and put the box exactly on the spot. And just feel that the box and the earth are joined together, bridged together. Within four, five minutes, you will feel the knot melting. Do it at least seven times whenever it happens, and after that, remind me.
It will be gone; nothing to be worried about. And once it is gone your love will have a totally new quality to it. It is love energy that gets stuck there... but it will go. Good.

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #27
Chapter title: Dying to live
30 October 1977 pm in Chuang Tzu Auditorium

[Osho initiates someone, telling her to imagine she is a waterfall. He then tells her that it is very difficult for her to imagine, so imagination cannot be of any help to her....]

Imagination, if available, is great energy; it can transform you. But if you are not available then there is no need to go in that direction. Then there will be only frustration because there will not be any fulfilment. Then one has to move more towards intelligence, more towards reason; that is going to be one's path to the divine. These are the two ways: either imagination or thought. Either one has to imagine so

tremendously that one is lost in one's imagination, that one disappears and whatsoever is imagined becomes reality.... If that is not possible... and for fifty percent of people it is not possible, that is not their way. They have to approach through reason, through rationality, through thought, logic. They have to go into thinking to its very uttermost. Only from that peak of thinking can they go beyond it. The man of imagination can go immediately. The man who cannot imagine easily has to first go into thinking. Then from the peak of thought, from that everest, he has to take the jump. The jump has to be taken. One has to go beyond the mind. Either you go in the first step or you have to go in the last. To go in the first step is the path of the devotee, the lover, the path of the heart. And to go in the last step is the path of intelligence, awareness, meditation.
So let it be very clear to you -- that you have to move towards meditation, not prayer. Prayer will not be of any help, so don't waste your time on that line. It looks easy but it won't work.

Death is one of the greatest secrets... and the master key for meditators. If you can die to the body, you are born into god immediately. Here you lose your control on the body and there god takes your control. When you are in uncontrol, you become possessed by god. And that is the whole crux of the matter, the whole art: how to die so that god can be born in you. And it is going to be very simple for you. You have come almost ready; there is nothing much for me to work on you, mm? Just a little push and you will be gone forever!

Prem means love, agama means scripture -- a love scripture. And we are carrying great scriptures in our heart. Once they start flowing, you will be surprised. There is no need to go into the vedas, into the bible or the koran; you have been carrying immensely beautiful scriptures in you all along. They have been provided from the very beginning. Everybody is carrying his book in his being and that book

has to be read. And all other books are just a help towards it. If they help, good; if they hinder, they have to be burned. But the real book is the heart.
So these two things I would like to say to you on your new birth: one, start dying to the body, to the past, to name, to fame, to identity. Die to all that you have been identified with up to now. And let it become a constant phenomenon: every night you die. The whole day is finished; you die to it. It is no more there; you slip out of it.
Every morning when you wake up die to the night. It is finished, all those dreams; die to them, slip out of them. Die each moment to that which has passed. Then you are fresh and alive; there is life, zest, gusto. Then you are not dull, you are not stale, and everything is flowing and the juices are moving. That is the first thing.
And the second thing is: become more and more loving, because only a man who can die easily can be a lover. The fear of love is the fear of death. People are very much afraid of love, notwithstanding the fact that they go on talking about it. They are afraid of it, and the fear is of death, because when you really love, you die, you disappear, you lose yourself!
So death and love are two sides of the same coin: on one hand start dying; on another hand become more and more loving for no purpose... just for the sake of love. It is so thrilling, it is such a joy in itself that it needs no other end....

[The new sannyasin says: I have booked for massage because I never had massage in my life.]

Very good! -- have massage. Massage is a beautiful experience, mm? Use all the opportunities that are available here and you will be surprised that there are so many things in your being which can be revealed to you through certain techniques, methods. New windows can be opened in you and from those windows you will see yourself in a new light that you had never seen yourself in before. And the more you see yourself from different aspects, the richer you

become and the more confident you become in your being. A great trust arises slowly, slowly.
Use all the opportunities available here. Much is going to happen!

[Osho asks an initiate to raise his hands above his head, to hold them there together but to allow the rest of his body to be free to move. If you start feeling that you are being pulled upwards you can stand on your knees or your feet, he says. It will be a great pull. You will feel as if you are possessed and are being pulled upwards. If it happens, go with it.]

Prayer is going to be your path... so start being in prayer. And remember, prayer has nothing to do with the so-called prayers: the christian, the hindu, the mohammedan. It has nothing to do with any ritual or formality. It is just an attitude, a climate. It is like a cloud that surrounds you. It is not an act but a state of being. It is like love, like joy, like laughter. It is very simple; it is not complex. You need not learn any prayer; you need only to learn the attitude of prayer, and it is there in every cell of your body.
So every night before you go to sleep, just sit in the middle of the room with your hands raised and be possessed by the divine energy. And you will be possessed: you will be pulled upwards. The pull of prayer is upwards. When you start feeling that you are being pulled, start standing. Soon you will see within a few days that you are losing weight, that you are walking a little above the earth. Six inches above the earth will be possible soon!
There are two energies in existence: one, scientists call gravitation. That is the pull of the earth, the pull of the lower, the pull of the gross and the material. The other energy which science has not yet been able to discover is called in yoga, levitation: the upward pull, the pull of the sky, the pull of the higher, the pull of god. And it is as actual as gravitation. But before newton nobody knew about gravitation.

Spiritual science needs a Newton to prove it -- that there is an upward pull too. You must have heard the famous story -- whether it is true or not is not the point -- that newton was sitting in a garden and an apple falls from the tree. He becomes intrigued. Why does it fall downwards? He went into it and he discovered the law of gravitation. The law was there before newton, the law had always been there, but for millions of years nobody had thought about it.
Now somebody has to think of another question. Newton says, 'Why has the apple fallen downwards?' but the first thing is how the apple reached upwards. Mm? you put a seed in the earth and the sprout starts growing upwards. No Newton has asked about that yet. It becomes a tree, and then flowers and fruit... they all are coming from the roots and going upwards, flying upwards. That is a more fundamental law -- that things are moving upwards, that things are evolving. Things fall only secondarily; before they can fall they have to rise. So I say that levitation is more primary than gravitation. You cannot fall if you have not risen. The fall is possible only when the rise has already happened.
You can be moved by levitation very easily; it is there. So start praying; meditate, but let prayer be your thing. Every night, in the morning, when you are not doing anything be levitated.

Deva means divine, pramada means joy: divine joy. And it will shower on you. Just become more and more prayerful and it will come like a flood; you will not be able to contain it....

[Osho says to an initiate: Sannyas is a discontinuity with the past. Today you start living in a new way and from this moment start forgetting the past....]

Buddha used to say to his disciples to count their age from the day they became sannyasins. So sometimes it was very amazing. Once a great king came to see Buddha. A

sannyasin came to see Buddha. He was near about seventy years old. Buddha asked, 'How old are you?' The sannyasin said, 'Four years, sir.' The king was amazed; he could not believe it. Was this man mad or something ? Four years? The king said to Buddha, 'You are not saying anything to him. He is saying that he is only four years of age!' Buddha said, 'Yes, he is only four years of age. Before those four years, for those sixty-six years, he was dead. Those years were not worth calling life. Only four years ago did he become alive.'

In India we call this new birth the real birth, and a man who becomes a sannyasin is called 'twice born'. One is the birth through the parents, another is the birth through the master, through initiation. So let this be a new birth, a new beginning.

And it is only a question of understanding. If you understand, the past can be dropped, because it is nowhere else -- just in your mind! And once the past is dropped, you will feel very free. It is the past that is hanging like a load on the heart, a rock-like thing around the neck. It does not, allow you to move, it does not allow you to fly. It is a cage... and the cage is bigger than you. It is very heavy to carry and to move; that's why people are stuck. People have become stagnant pools. The flow is no more there; they are not river-like. Become river-like!

Deva means divine, pramod means joy: divine joy. And from this moment, start being joyful for no reason at all... like a madman. When I initiate you into sannyas, I initiate you into madness too! This thing around me is very crazy, but my observation is that crazy people are the only real people. The so-called sane are very ordinary, mediocre, bourgeois, middle-class. Only the crazy people search, explore, go beyond the limitations of the mind, move into that jungle of being, risk.

So from this moment be happy... for no reason! This much -- that one is alive -- is enough to be happy over. This much is enough -- that one can see the stars and one can see the

moon, one can love, one can hold the hand of a friend. This is too much! What more is needed to be happy? It is enough to be grateful for. And if it is not enough, then nothing will ever be enough! One can listen to the music... one can listen to the birds, one can see the greenery, one can see the dewdrops slipping off the grass. What else is needed?
So be grateful for all that god has already done for you... and then more will be coming. The more grateful you are, the more capable you are of receiving new gifts. Life is a gift, love is a gift, light is a gift. All is a gift, and those who are grateful become worthy of receiving more. More gifts will be coming!

[The new sannyasin asks: Do you see that there is a lack of joy or a lack of happiness?]

There is.... But if you become conscious of it, it can be dropped. And it will be dropped! Once you have become my sannyasin you cannot remain miserable long! The whole effort here is so much against misery that even very skillful people... there are many skillful people here; their whole art is in remaining miserable -- even they start getting out of their long faces by and by. You will get out of it!
It is nothing but the conditioning of society, the church, christianity. They have made people very very long-faced. The church is a serious affair: no dance, no joy, no laughter. And in fact the church should be the place where people share jokes and laugh and dance. But jesus on the cross, looking very sad of course, and the priest with the cross and everything death-like... the church has become a graveyard. And it is such things that have created your mind, but it can be changed. It is already being changed, and encounter will do it. When you see me after encounter you will be a different man! Good!

[A sannyasin says that while he has been sick with dysentery he has been feeling negative towards Osho, and does not like this distance.]

It has been good (the experience)... and it happens.... When for the first time you feel me very close, that creates a deep fear in the unconscious. Because to be close to me means to be far away from yourself. They mean the same thing: if you are close to yourself you are far away from me. If you are close to me you are far away from yourself. So when you start feeling close to me for the first time, an unconscious resistance will come in. Your ego will say 'This is not right.' And it almost always happens when you are in a deep need....

For example, you are ill, lost in a forest and you cannot find the way, or you are in some inner misery and turmoil, in some anguish, and you are feeling very helpless. When the helplessness is very deep you will feel very close to me, because only in those helpless moments will you be able to relax your ego a little bit. When you are going perfectly well and everything is succeeding and you are on your own, why surrender? Then you are strong. The ego sits there on the throne!

So sometimes it happens that an illness can prove a blessing, a misery can prove a boon. But when it happens for the first time this is how everybody reacts. Then afterwards you will start feeling bad that you missed an opportunity. A door was opening and you didn't take much note of it, you ignored it. You will start feeling guilty. No need to feel guilty. That door will open again and again. Next time it opens, go a little closer, dare? Little more. The closer you go to that door, the more happy you will feel. Then sooner or later the resistance will disappear. But it has been a good experience!

[A sannyasin says that during the Enlightenment Intensive group she felt a great onrush of energy and went into a great orgasm. ..as if I were disintegrating.... Osho checks her energy.]

Mm mm... it has been really good, and you can invite it again and again. It will make you integrated, so back home whenever you have time and there is nobody to disturb you, put a sign on the door 'no disturbance', and go inside the room and go into that space. It will come again and again. When it comes, really go orgasmic. Let the whole body be shaken, possessed, and let every cell of the body enjoy it. It will have a sexual tone in the beginning; don't be afraid of it. By and by it will become less and less sexual; it will become pure love. Then even that will change: it will become prayer. But the orgasmic quality wi]l remain and will become deeper and bigger.

And while making love, if it comes don't be afraid; allow it. It will come that time too, naturally. Now you know, your body knows the secret of it. So if it comes while making love go wild: shriek and shout and sing and chant, and whatsoever comes.... Tell the man beforehand otherwise he will go mad! Tell the man that these things are going to happen, mm?

Men are very afraid of women going into orgasm. If a woman really goes into orgasm, the man can be so afraid that he may lose all sexual interest. That's why down the ages man has tried to keep women non-orgasmic. There is great fear. If the woman is really orgasmic and the fear arises the man will even lose his erection. He will become so afraid; what is happening? And if the woman is really going mad, then the man will call the doctor or the police!

So tell him first, mm? -- that this is going to happen -- and then go really into it. And once the man knows that this is going to happen and he can also participate in it, there will be great joy. Then sex can be transformed into spiritual experience very easily.

The most spiritual experience in life available to natural man is sex. It is through sex that the ecstasy grows. But good! I am happy; it has been really good!

[A sannyasin has brought his girlfriend to meet Osho, who invites her to take sannyas. She says she is scared.]

Everybody is scared! But that means the love affair has started! If you are scared then you are caught! I will take care of the fear. A few troubles will be there but they will all pass. Mm?... Wait and think! But those fears are meaningless -- just about what people will say, that's all.... They are there but they don't mean anything. And one should not think too much of people and their opinions, otherwise one starts losing one's soul, starts losing one's individuality; one becomes in a subtle way a slave. They are there and they have their opinions but their opinions do not matter. I am also here!...
So if you want to think, you can, but my feeling is that this is a crazy thing. It is better to jump without thinking rather than to think about it and then take a jump. Then the jump is calculated and loses much; then it is not mad. Then there is calculation, thinking, pros and cons, and then after all that you decide. In that very thinking something has disappeared... something that can happen when you just go without thinking. Thinking is too much; people are doing everything through thinking. There must be a few things that you do in a crazy way.
And people will say something, so tell them yourself that you have gone mad! But think... if you want to think, think.

[The man says she has a problem with trembling and shaking and does not know what it is.]

(to the woman) Mm mm... mm, that's good; that shaking can be of great benefit. Just don't fight with it. If you fight, you create a conflict in your energy. Go with it, allow it, participate with it, cooperate with it. And that shaking is something that is coming up iII you. Some energy that has remained dormant may have started because of mahesh and his association with you. His energy is flowing very beautifully, and if you are in love with him your energy will start moving. Because energies start working not as cause and effect but as a synchronicity, mm? You are in deep

sympathy with him and his energy is moving; suddenly your energy will start participating. It looks very very awkward and one wants to control it, one wants to repress it: that is very dangerous. If you repress it, you will create a complexity in yourself and that can create a physical, mental, illness.
Once energy starts moving, go with it. Go with it whole-heartedly and start meditating for at least one hour in twenty-four hours whenever you can. Sit together, just look into each other's eyes and let the energy move. When the energy starts moving, go utterly into it. You may start shrieking, you may start shouting. Some meaningless sounds may start coming up. The head may start shaking, the body may fall on the floor. Allow it: go into that energy phenomenon. It is there.
And now I'm here; whenever you need to, come back. Next time be prepared for sannyas! That will help your energies too; then you will be more bridged with me. You will not feel alone and you will not feel that you are moving into a dangerous phenomenon.
So for one hour start meditating together. Start looking into each other's eyes, you can hold hands, and go into the energy. Then let it take its own form; don't guide it in any way.

ONLY LOSERS CAN WIN IN THIS GAME

Chapter #28
Chapter title: God has no fixed address
31 October 1977 pm in Chuang Tzu Auditorium

Prem means love, lolita means moved by, swayed by, possessed by, swinging, rocking: rocking and swinging in love. And let that become your very life-style. Remain in movement, remain in a kind of dance, and be swayed by the small things of life. They are not small! If we can be swayed

by them, they are all extraordinary. Because we are insensitive they look ordinary, small.
Just a bird singing alone in the morning... be swayed by it, be possessed by it, dance with it. A lonely star just going to disappear early in the morning... be possessed by it, be connected with it... and not only as an onlooker. If you look as an onlooker you cannot be possessed, you cannot be moved. You may even say that this is beautiful but you are not moved, not really moved. You have not entered into dialogue with this disappearing star; there is no communion. You are not a participant in this beauty; you are a spectator. That is the difference between the ordinary person and the religious person. The ordinary person is never swayed by anything. Even if god comes and stands in front of him, he will say, 'So what?' He will even take god for granted. nothing surprises him, nothing stirs his heart. Nothing moves him, so it is natural that he has become stagnant. He is a dirty pool.
A person who can be moved by things -- by the trees and the wind and the rain, by the music of life and the silence of it, by the sounds of people, children giggling, laughing... by ordinary things: the smell that comes from the kitchen, the freshly baked food, the fragrance of wet earth; there are a thousand and one things! They always come, every moment they are there. If one can be swayed and moved by them, then one flows, one becomes a river. and only a river can reach to the ocean.
So one who is a lolita, possessed, swayed, moved, only that one can reach to god....

[A sannyasin says that so many things are happening to her, especially in her relationship where her partner was becoming aggressive, which she does not understand. Osho checks her energy.]

Just wait; it will come, mm? There is no hurry; it will come on its own. Things are going so beautifully that there is no need to make any haste, mm? You are flowing so beautifully

and things are happening on their own. There is no need to push and force. Force always makes things ugly. Yes, understanding can be forced but it will be premature, it is always good to wait for the right moment and trust that t will come when it is needed. If it is not coming, that simply means it is not needed. This is what trust is: if it is not happening, not coming, then it is not needed right now. Its coming and happening may be a disturbance rather than a help. So when it comes, if it ever comes, one is ready to receive it. If it doesn't come, then it is not needed at all. This is what I call trust -- trusting in life, trusting in god. Learn that! That is the only thing that is needed right now. And you are flowing so beautifully. If trust can become total, then there is no problem left. You can disappear any moment.

Deva means god, pranama means salutation: salutation to god. And let that become your very approach towards life. Salute the trees and the rocks and people, because god is everywhere. To ask the question, 'Where is god?', is stupid, because he is everywhere so he cannot be pointed out. He has no address and he cannot be addressed in a particular way. whosoever addresses god in a particular way commits a sacrilege.
Somebody thinks Krishna is god and somebody else thinks Buddha is god and somebody else that Jesus is god, but these are all sacrileges. They are god because everybody is god. They are not god as distinct, separate from others, higher than others. They are god because everybody is god. they participate in godliness because everybody does. The difference between a Buddha and an ordinary person is not that Buddha is a god and the ordinary person is not a god. The only difference is that Buddha knows he is and the ordinary person does not know that he is. So each temple is his and each house is his.
Imbibe this spirit of salutation. Whenever you bow down to a man, bow down to god. Whenever you bow down to the moon, bow down to god. That is the whole inner spirit of the

ancient paganism -- that everything is divine. They used to worship trees, they used to worship rivers, they used to worship mountains. They were really deep in their insight about god.

So become a pagan! God is everywhere, so go on saluting. And the salutation means an inner gratitude, humbleness, non-ego; that's what salutation is. The outer symbol of bowing down is just an outer expression of the inner spirit -- that one is surrendered, that one feels humble, that one knows that one is nobody. Only god is....